Durham Cathedral,

As it was before the

Diſſolution of the Monaſtry;

CONTAINING

An Account of the Rites, Cuſtoms and Ceremonies uſed therein.

TOGETHER

With the Hiſtories painted in the Windows.

AND AN

APPENDIX of various Antiquities, collected from ſeveral Manuſcripts.

DURHAM,

Printed by J. Roſs, for Mrs. Waghorn, 173

GR. III.
BR. MUS.

The ANTIQUITIES *of* DURHAM ABBEY, *&c.*

IN the Eaſtern or higheſt part within the Church were the Nine Altars dedicated and erected in Honour of ſeveral Saints, and of them taking their Names; as the Inſcriptions thereof ſhall declare: The Altars being placed North and South one from another, along the Front of the Church, in an Alley the whole Breadth thereof.

In the middle of which Front was the Altar of the Holy Fathers, St. CUTHBERT and St. BEDE, having all the foreſaid Altars equally divided on either Hand, on the South four, and on the North four.

On the South were the four following,

1. The Altar of St. Oſwald, and St. Lawrence.
2. The Altar of St. Thomas of Canterbury, and St. Catharine.
3. The Altar of St. John Baptiſt, and St. Margaret.
4. The Altar of St. Andrew, and St. Mary Magdalene;

lene; being the outtermoſt Altar towards the South.

Before the Place of the ſecond Altar lies buried the Rev. Mr. Thornton the following Inſcription, being erected to his Memory by Mrs. Comber, Wife to the learned Dean Comber.

M. S.

Hic jacet

ROBERTUS THORNTON,

A. M. Fil. & Hær. Guil. Thornton, de Newton, in Com. Ebor. Arm. & Alic. ux. ejus, Socius Coll. D. Magd. Oxon; & Rector de Boldon, Qui obijt Junij IVo. An. Dom. MDCXCIIo. Poſ. A. C. Soror. Char. An. MDCXVo.

In the South Angle of the ſaid Nine Altars, next to the Cemitery-Garth, commonly called the Centry-Garth, and next the ſaid Altar there was an Almery ſet, wherein ſinging Bread and Wine were uſually plac'd; at which the Sacriſtan cauſed his Servant or Scholar daily to give Attendance, from ſix of the Clock in the Morning, till the High-Maſs was ended, out of which to deliver ſinging Bread and Wine to thoſe who did aſſiſt and help the Monks to celebrate and ſay Maſs.

RICHARD de BURY, Biſhop of Durham lieth buried before the 4th of theſe Altars, under a fair Marble Stone, whereon his own Image was moſt curiouſly and artificially engraven in Braſs, with the Pictures of the

Twelve

Twelve Apostles divided and bordered on either Side of him, and other fine Imagery work about it, much adorning the Marble Stone.

On the North Side of St. CUTHBERT's and St. BEDE's Altar were these four following,

1. The Altar of St. Martin and St. Edmund.
2. The Altar of St. Peter and St. Paul.
3. The Altar of St. Aidanus, and St. Helen.
4. The Altar of the Holy Arch-Angel, St Michael, being the outtermost towards the North

The Reverend Dean GRAHAM, Prebendary of this Cathederal, placed the following Inscription to the Memory of his two young Sons interred before the second of these Altars,

Hic juxta conduntur
Duo Fratres innocentissimi
Alter RICHARDUS GRAHAM
Natu maximus Wilhlm.S. T: P:
Hujus Ecclesiæ Canonici
Et tunc temporis Carleolensis
Nunc Wellensis Decani
Et Mariæ Uxoris desideratissimæ
Natus Aug. 30: Denatus Dec: 22: 1699:
Alter GEORGIUS, quem tertio partu
Edidit pia Mater tertium filium
Amabilem, Docilem, & Ingeniosum
Quem Deus antiquæ Prosapiæ similem,
Et animo & corpore finxerat;
Cui etiam undecenni
Subvenerat Memoria Consanguineorum
MONTROSS, DUNDEE, & PRESTON;
Cui, si singulis immatura mors pepercerat
Omnes in uno videramus.
Natus Febr: 14: 1692-3:
Obijt Sep: 14: 1705:

Betwixt the two laſt Altars lieth buried ANTHONY BEEK Biſhop of Durham, and Patriarch of Jeruſalem, in a fair Marble Tomb, underneath a large Marble Stone, being the firſt Biſhop that ever attempted to ly ſo near the ſacred Shrine of St Cuthbert, the Wall being broken at the End of the Alley, for bringing him in with his Coffin

All the aforeſaid Nine Altars had their ſeveral Skreens & Covers of Wainſcot over Head, in very decent and comely Form; having likewiſe between every Altar a very fair and large Partition of Wainſcot, all varniſhed over with fine Branches and Flowers, and other Imagery-work, moſt finely and artificially pictured and gilded; containing the ſeveral Lockers and Ambryes for the ſafe keeping of the Veſtments and Ornaments belonging to every Altar; with three or four little Ambryes in the Wall, pertaining to ſome of the ſaid Altars, for the ſame Uſe and Purpoſe

There is in the Eaſt End of the ſaid Church a goodly, fair, round Window, called St CATHARINE's Window, the Breadth of the Quire, all of Stone, very finely and curiouſly wrought and glazed; having in it 24 Lights very artificially made, as it is called Geometrical; and the Picture of St CATHARINE is ſet in Glaſs on the right Side underneath the ſaid Window, in another glaz'd Window, as ſhe was ſet upon the Wheel to be tormented to Death; which Wheel did burſt in Pieces, and caught the Turners of it, and with the Pikes thereof rent them all to pieces, St CATHARINE being ſafe herſelf by the proviſion of Almighty GOD.

And

And in the said Window there was a Frame of Iron, wherein stood Nine very fine Crewets of Earthen Metal filled with Tallow, which every Night were lighted when the Day was gone, to give Light to the Nine Altars, and St CUTHBERT's Feretory, in that part, and over all the Church besides, and did burn unto the next Morning, that Day was broken.

In the South Alley End of the Nine Altars there is a goodly, fair, great, glaz'd Window, which hath in it all the whole Story, Life and Miracles of that Holy Man St CUTHBERT, from his Birth and Infancy unto the End; and the Discourse of his holy Life marvelously fine and curiously set forth in Pictures, in fine coloured Glass, according as he went in his Habit to his dying Day, being most goodly & fine to see and behold of that Holy Man St. CUTHBERT.

Also in the North Alley End of the said nine Altars, there is another goodly, fair, great Glass Window, called JOSEPH's Window, having in it all the whole Story of Joseph, most artificially wrought in Pictures, in fine coloured Glass, as it is read and set forth in the Bible, very good and godly to the Beholders thereof.

St. Cuthbert's Feretory.

Next to these Nine Altars was the goodly Monument of St CUTHBERT, adjoining to the Quire, having the High Altar on the West, and reaching towards the Nine Altars on the East; and towards the N. and S. containing the Breadth of the Quire in Quadrant Form; in the midst where-

whereof his ſacred Shrine was exalted with moſt curious Workmanſhip of fine and coſtly green Marble, all limned and gilt with Gold; having four Seats or Places convenient underneath the ſhrine, for the Pilgrims or Lame Men, ſitting on their Knees to lean and reſt on, in the Time of their devout Offerings and fervent Prayers to GOD and Holy St CUTHBERT, for his miraculous relief and ſuccour; which being never wanting, made the ſhrine to be ſo richly inveſted, that it was eſteemed to be one of the moſt ſumptuous Monuments in all ENGLAND, ſo great were the Offerings and Jewels beſtowed upon it; and no leſs the Miracles that were done by it, even in theſe latter Days; as is more patent in the Hiſtory of the Church at large.

At the Weſt End of this ſhrine of St. CUTHBERT was a little Altar adjoined to it for Maſs to be ſaid on, only upon the great and holy Feaſt of St. CUTHBERT's Day in Lent: At which Solemnity the Prior and the whole Convent did keep open Houſhold in the Frater-houſe, and dined altogether on that Day, and on no Day elſe in the Year: And at this Feaſt, and certain other Feſtival Days, in Time of Divine Service, they were accuſtomed to draw up the Cover of St. CUTHBERT's Shrine being of Wainſcot, whereunto was faſtened unto every Corner of the ſaid Cover to a Loop of Iron, a very ſtrong Cord, which Cords were all faſtened together at the End, over the midſt of the Cover; and a ſtrong Rope was faſtened unto the Loops or binding of the ſaid Cords; which Rope did run up and down in a Pulley under the Vault, over St. CUTHBERT's Fe-

etory, for the drawing up of the Cover of St. CUTHBERT's Shrine; and the ſaid Rope was faſtened unto a Loop of Iron, to the North Pillar of the Feretory, having ſix very fine ſounding Silver Bells faſten'd to the ſaid Rope, which, at the drawing up of the Cover, made ſuch a goodly Sound that it ſtir'd all the People's Hearts that were within the Church to repair unto it, and to make their Prayers to GOD, and that Holy Man St. Cuthbert; and that the beholders might ſee the Glory and Ornaments thereof. Alſo the ſaid Cover had at every Corner two Hoops of Iron made faſt to every Corner of the ſaid Cover, which did run up and down on four round Staves of Iron, when it was drawing, which were made faſt in every Corner of the Marble Stone that St. CUTHBERT's Coffin did ly upon; which ſaid Cover on the Eaſt-ſide was very finely and artificially gilded: And alſo on either Side of the ſaid Cover were painted four lively Images curiouſly wrought, and miraculous to all Beholders thereof: And at the Eaſt End was painted the Picture of our Saviour ſitting on the Rain-bow to give Judgment, very artificially and lively to behold; and at the Weſt End of the ſaid Cover was the Picture of our Lady, and the Picture of Chriſt in her Knee; and on the Height of the ſaid Cover from End to End was a moſt fine Brattiſing of carved Work cut throughout with Dragons, Fowls, and Beaſts moſt artificially wrought and ſet forth to the Beholders thereof; and the Side of the ſaid Cover was all varniſhed and coloured with a moſt fine ſanguine Colour, that the Beholders might ſee all the Glory and Ornaments thereof; and at every Corner of the

ſaid

ſaid Cover there was a Lock to lock it down from opening and drawing the ſame up.

Alſo within the ſaid Feretory, both on the North ſide and the South there were Almeries of fine Wainſcot, varniſhed and finely painted and gilt over with fine little Images, very ſeemly and beautiful to behold, for the Reliques belonging to St. CUTHBERT to ly in; and within the ſaid Almeries did ly all the Holy Reliques that were offered to that Holy Man St. CUTHBERT; and when his Shrine was drawn, the ſaid Almeries were opened, that every Man that came thither at that Time might ſee the holy Reliques therein; ſo that the coſtly Reliques and Jewels that were in the ſaid Almeries, and all the other Reliques that hung about within the ſaid Feretory upon the Irons, they were accounted the moſt ſumptuous and richeſt Jewels in all this Land; with the beautifulneſs of the fine little Images that did ſtand in the French-Pierre within the ſaid Feretory; for great were the Gifts and Godly Devotion of Kings, Queens and other Eſtates, at that Time towards GOD and Holy St. CUTHBERT in this Church.

Within this Feretory of St. CUTHBERT were many fine little Pictures of ſeveral Saints of Imagery Work, all being of Alabaſter ſet in the French Pierre in their ſeveral Places, the Pictures being curiouſly engraven and gilt; and the Nevil's Croſs and Bull's Head ſet upon the Height; and on either ſide of the two Doors in the French Pierre, and alſo in divers other Places of the French Pierre beſides; which Feretory and French Pierre, were made at the Charge

of JOHN Lord NEVIL, as may appear more at large, in the Hiſtory of the Church.

At the Eaſt End of St. CUTHBERT's Feretory were wrought upon the Height of the Irons towards the Nine Altars, very fine Candleſticks of Iron, like unto Sockets, which had Lights ſet in them before Day, that every Monk might have the more Light to ſee to read on their Books at the ſaid Nine Altars, when they ſaid Maſs; and alſo to give Light to all others that came thither to hear and ſee the Divine Service.

The King of SCOT's Ancient and his Banner, with divers other Noblemen's Ancients, were all brought to St. CUTHBERT's Feretory; and there the ſaid Lord NEVIL did make his Petition to GOD and that Holy Man St. CUTHBERT, and did offer the Jewels and Banners to the Shrine of that Holy and bleſſed Man St. CUTHBERT, within the Feretory; and there the ſaid Banners and Ancients ſtood and hung till the Suppreſſion of the Houſe. The Lord NEVIL's Banner Staff was all wrythen about with Iron, from the midſt upward, and did ſtand and was bound to the Irons on the North End of the Feretory: And the King of SCOT's Banner was bound to the midſt of the ſaid Irons, and did hang over the midſt of the Alley of the Nine Altars, and was faſten'd with a Cord to a Loop of Iron, being in a Pillar under St. CATHARINE's Window, in the Eaſt End of the Church; and a little after the Suppreſſion of the Houſe, they were all taken down, ſpoiled and defaced, that the Memory thereof ſhould be clean taken away,

being both a great Honour to the Realm, and a decent Ornament unto the Church.

The Quire.

In the East End of the Quire, joining upon St. CUTHBERT's Feretory ſtood the High Altar, the goodlieſt in all the Church; being a very rich Thing, with many precious and coſtly Ornaments appertaining to it, as well for every principal Day, as for every of our Lady's Days. Betwixt the ſaid High Altar and St. CUTHBERT's Feretory, is all of French Pierre curiouſly wrought, both on the outſide and the inſide, with fair Images of Alabaſter and gilt; being called in the ancient Hiſtory the Lardoſe. The ſaid curious Workmanſhip of French Pierre or Lardoſe, reaching in height almoſt to the middle Vault, and containing the breadth of the Quire in length. In the midſt whereof, right over the High Altar, were artificially placed, in very fine Alabaſter, the Picture of our Lady ſtanding in the midſt, and the Picture of St. Cuthbert on One Side, and the Picture of St. Oſwald on the other, all richly gilt. And at either End of the ſaid Altar was a Wand of Iron faſten'd in the Wall, whereon did hang Curtains or Hangings of white Silk daily. The daily Ornaments that were hung both before the Altar, and above, were of red Velvet, with great Flowers of Gold, in embroider'd Work, with many Pictures beſides

very

very finely gilt: But the Ornaments for the principal Feaſt, the Aſſumption of our Lady, were all of white Damask, all beſet with Pearls and precious Stones, which made the Ornaments more glorious to behold.

Within the ſaid Quire, over the High Altar did hang a rich and moſt ſumptuous Canopy for the bleſſed Sacrament to hang within it, which had two Irons faſten'd in the French Pierre very finely gilt, which held the Canopy over the midſt of the ſaid High Altar that the Pix did hang in, that it could not move nor ſtir; whereon did ſtand a Pelican all of Silver, upon the Height of the ſaid Canopy, very finely gilt, giving her Blood to her young Ones, in Token that Chriſt did give his Blood for the Sins of the World; and it was goodly to behold for the Bleſſed Sacrament to hang in. And the Pix wherein the Bleſſed Sacrament did hang, was of moſt pure Gold, curiouſly wrought of Goldſmith's Work; and the white Cloth that hung over the Pix was of very fine Lawn all embroider'd and wrought about with Gold and red Silk; and four great round Knobs of Gold curiouſly wrought, with great Taſſels of Gold and red Silk hung at them, and the four Corners of the white Lawn Cloth; and the Crook that hung within the Cloth, that the Pix did hang upon was of Gold; and the Cord that did draw it up and down was made of fine ſtrong white Silk. And when the Monks went to ſay or ſing high Maſs, they put on their Veſtments in the Reveſtry, and both the Epiſteller and Goſpeller were always reveſted in the ſame Place; And when the

Off

Office of the Mass began to be sung, the Epistler came forth of the Revestry, and the other two Monks following him, all three in a Row at the South Quire-door, and there did stand till the Gloria Patri or the Office of the Mass began to be sung; and then with great Reverence and Devotion, they went all up to the Altar; and one of the Vergers that kept the Revestry did go before them, with a large Tip staff in his Hand, as it was his Office so to do, bowing themselves most reverently to the blessed Sacrament of the Altar; the One on the One Side of him that said Mass; and the other on the other. Also the Gospeller did carry a marvellous fair Book, which had the Epistles and Gospels in it, and did lay it on the Altar; which Book had on the outside of the Covering the Picture of our Saviour Christ all of Silver, of Goldsmiths Work, all Parcel gilt, very fine to behold; which Book did serve for the Pax in the Mass. The Epistler when he had sung the Epistle, did lay the Book again upon the Altar; and afterwards when the Gospel was sung, the Gospeller did lay it down upon the Altar likewise, until the Mass was done; Mass being ended, they went all three into the Revestry, from whence they came and carried the Book with them; and one of the Vergers meeting them at the South Quire Door, after the same Sort they came, and went before them into the Revestry.

Also there was pertaining to the High Altar two goodly Chalices, One was of Gold, the other of Silver double gilt, and the Foot of it set full of precious Stones; That of Gold was

for

for principal Days, and the other was to serve every Day: Likewise there was pertaining to the said High Altar, two goodly great Basons of Silver, One for principal Days, double gilt, a large great One; and the other Bason for every Day, not so large, being parcel gilt, and engraven all over; and two great Crewets of Silver, containing a Quart a-piece, parcel-gilt, and Graven all over; and two lesser Crewets for every Day all of Silver; one Pair of Silver Censers for every Day, and two Pair of Silver Censers for every double Feast, double-gilt; & two Pair of Silver Censers parcel-gilt, and the Chains also for every principal Day; and with two Ships of Silver parcel-gilt for principal Days, and other two of Silver ungilt for every Day to carry Frankincense in; and two Silver Candlesticks double gilt for Two Tapers, very finely wrought, of three Quarters height, to be taken in sunder with Wrests; and other 2 Silver Candlesticks for every Days Service parcel-gilt, with goodly rich and sumptuous Furniture for every Festival Day of changeable Suits. Divers of the Vestments were set round about with Pearls, both Stoles and Flannels. There were also other very rich and costly Jewels and Ornaments pertaining to the said high Altar.

There were also two Crosses to be born, on principal Days for Procession; One all of Gold, and the Staff it stood in was of Silver, of Goldsmith's Work, very curiously and finely wrought, and double gilt. The other Cross was of Silver, double gilt, and the Staff was of Wood of the same Workmanship and double gilt. Also there was another Cross of Chrystal that

ſerved for every Day in the Week. There was born before the Croſs every principal Day, a Holy Water Font all of Silver, very finely engraven and Parcel-gilt, which One of the Novices did carry.

In the North-ſide of the Quire there is an Almery nigh to the High Altar, faſtened in the Wall, to lay any Thing in pertaining to the High Altar.

There is likewiſe another Almery in the ſouth ſide of the Quire nigh the High Altar, incloſed in the Wall, to ſet the Chalices, Balons, and the Crewets in, that they did minister withal at the High Altar, with Locks and Keys for the ſaid Almeries.

At the North End of the High Altar there was a goodly fine Lettern of Braſs, where they ſung the Epiſtle and the Goſpel, with a great Pelican on the Height of it, finely gilt, pilling her Blood out of her Breaſt to feed her young Ones, and her Wings ſpread abroad, whereon did ly the Book, in which they ſung the Epiſtle and the Goſpel; it was thought to be the goodlieſt Letterne of Braſs in all this Country. It was all to be taken aſunder with Wreſts, every joint from the other.

Alſo there was lower down in the Quire another Letterne of Braſs, not ſo curiouſly wrought, ſtanding in the midſt againſt the Stalls, a marvelous fair One, with an Eagle on the Height of it, and her Wings ſpread abroad, whereon the Monks did lay their Books when they ſung their Legends, at Mattins, or other Times of Service.

Before the High Altar within the Quire a

bove

bove mentioned, were three marvelous fair Silver Basins hanging in Chains of Silver; One on the South Side of the Quire, above the Steps going up to the High Altar the Second on the North Side, opposite to the first; the third in the midst betwixt them both, just before the High Altar. These three Silver Basons had Latten Basons within them, having Pricks for Serges or great waxen Candles to stand on, the Latten Basons being to receive the Drops of the three Candles, which did burn continually, both Day and Night, in Token that the House was always watching to GOD.

There was also another Silver Bason hanging in Silver Chains before the Sacrament of the foresaid High Altar, but nearer to the said Altars than the others, hanging almost over the Priests Back, which was only lighted in Time of Mass, and that ended, extinguished.

Also there was a goodly Monument belonging to the Church, called the Paschal, which was wont to be set up in the Quire, and there to remain from the Thursday called Maunday Thursday before Easter, till the Wednesday next after Ascension-day. It stood upon a four square thick Plank of Wood against the first Grees or Step hard behind the three Basons of Silver that hung before the High Altar: In the midst of the said Grees is a nick, wherein One of the Corners of the said Plank was placed; and at every Corner of the said Plank was an Iner Ring, whereunto the Feet of the Paschal breast adjoined, representing the Pictures of the most flying Dragons; as also the Pictures of the Con- Evangelists, above the Top of the Dragon a great fore it; which

derneath the nethermoſt Boſs, all ſupportin
the whole Paſchal; and the Four Quarter
have been four Chryſtal Stones, as by the Ho
do appear: And on every Side of the fo
Dragons there is curious antick Work, as Beas
Men upon Horſeback, with Bucklers, Bows a
Shafts, and Knots, with broad Leaves ſpre
upon the Knots very finely wrought, all be
ing of moſt fine and curious Candleſtick Me
tal, or Latten-Mettal, gliſtering as Gold itſel
having ſix Candleſticks or Flowers of Candle
ſtick Mettal coming from it, three on either
Side, whereon did ſtand in every of the ſa
Flowers or Candleſticks a Taper of Wax. A
on the Height of the ſaid Candleſtick or Pa
chal of Latten, was a fair large Flower, being
the principal Flower, which was the ſeventh
Candleſtick. The Paſchal in Latitude, did con
tain almoſt the Breadth of the Quire, in Lon
gitude it did extend to the Height of the low
er Vault, whereon did ſtand a long Piece of
Wood, reaching within a Man's Length to the
uppermoſt Vault or Roof of the Church, where
on ſtood a great, long ſquared Taper of Wax
called the Paſchal; having a fine Convenience
through the ſaid Roof of the Church to light
the Taper withal. In Concluſion, the Paſchal
was eſteemed to be One of the rareſt Monu
ments in ENGLAND.

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The Paſſion

Times in the Church of DURHAM.

Before Friday, there was marvelous ſolemn

ce; in which Service time after the Passion as sung, two of the eldest Monks took a goodly large Crucifix, all of Gold, of the Picture of our Saviour Christ nailed upon the Cross lying it upon a Velvet Cushion, having St. Cuthbert's Arms upon it, all embroidered with Gold, bringing it betwixt them upon the said Cushion, to the lowest Steps in the Quire, and there betwixt them, did hold the said Picture of our Saviour, sitting on either side of it. And there one of the said Monks did rise and went a pretty Space from it, sitting down upon his Knees, with his Shoes put off, very reverently did creep upon his Knees unto the said Cross, and most reverently did kiss it; and after him the other Monk did so likewise; and they sat down on either side of the said Cross, holding it betwixt them; after that the Prior came forth of his Stall, and did sit down upon his Knees with his Shoes off: And in like sort did creep unto the said Cross, and all the Monks after him, one after another, in the same order; in the mean time the whole Quire singing a Hymn. The Service being ended, the said two Monks carried the Cross to the Sepulchre with great Reverence; (which was left that Morning on the North-side of the Quire, nigh unto the High Altar, before the Service Time) and there did lay it in the said Sepulchre with great Devotion, with another Picture of our Saviour Christ, in whose Breast they did inclose with great Reverence, the most holy and blessed Sacrament of the Altar, Censing and Praying to it upon their knees a great Space; setting two Tapers lighted before it;

which did burn till Easter-day in the Morning that it was taken forth.

The Resurrection.

There was in the Church of Dunham ver solemn Service upon Easter-day between thre and four of the Clock in the Morning in ho nour of the Resurrection; where two of the el dest Monks of the Quire came to the Sepulchre set up on Good Friday, after the Passion, al covered with red Velvet, and embroidered wit Gold, and then did Cense it, each Monk wit a pair Silver Censers, sitting on their Knees be fore the Sepulchre. Then they both rising came to the Sepulchre, out of which with great re verence, they took a marvellous beautiful I mage of our Saviour, representing the Resur rection with a Cross in his Hand, in the Breas whereof was enclosed in most bright Chrystal the Holy Sacrament of the Altar; through the which Chrystal the blessed Host was con spicuous to the Beholders. Then after the E levation of the said Picture, carried by the said two Monks upon a fair Velvet Cushion all embroidered, singing the Anthem of Christus Resurgens, they brought it to the High Altar setting it on the midst thereof, the two Monk Kneeling before the Altar, and Censing it al the time that the rest of the whole Quire were singing the foresaid Anthem of Christus Re surgens; which Anthem being ended, the two Monks took up the Cushion and the Pictur from the Altar, supporting it betwixt them

nd proceeding in Procession from the High
ltar to the South Quire Door, where there
ere four Ancient Gentlemen, belonging to
e Prior, appointed to attend their coming,
olding up a most rich Canopy of Purple
elvet tasled round about with Red Silk,
nd a Gold Fringe, and at every corner of
e Canopy did stand one of these Antient
entlmen to bear it over the said Image, with
e Holy Sacrament carried by the two Monks
ound about the Church, the whole Quire
aiting upon it with goodly Torches and great
tore of other Lights, all singing, rejoycing,
nd Praying to God most devoutly, till they
me to the High Altar again, whereon they
aced the said Image there to remain till
scension Day.

LUDOVICUS de BELLO
ONTE Bishop of DURHAM lieth
ryed before the High Altar in the Quire,
nder a most curious and sumptuous Marble
tone, which he prepared for himself before
e died; being adorned with most excellent
orkmanship of Brass, wherin he was most
xcellently and lively pictured, as he was ac-
stomed to sing or say Mass, with his Mitre
n his Head, and his Crosier Staff in his Hand,
ith two Angels finely pictured, one on the
e side of his Head, and the other on the
her side, with Censers in their Hands Censing
m; and containing also most exquisite Pic-
ures and Images of the twelve Apostles, di-
ded, and bordered on either side of him;
nd next them are bordered on each side of the
velve Apostles, in another border, the Pi-

ctures

ctures of his Ancestors, in their Coats of Arms, being of the Blood Royal of France, being a white Lyon placed upon the Breast of his Vestment, underneath the Veries of his Breast with Flower-de-Luces about the Lyon; and two Lyons pictured, one under one Foot of him, and the other under his other Foot, supporting and holding up his Crosier Staff, his Feet adjoyning and standing upon the said Lyons; and other two Lyons beneath them in the nethermost Border of all, being most artificially wrought and set forth, all in Brass, marvellously beautifying the said Through of Marble, wherein was graven in Brass such Divine sayings of Scripture, which he had peculiarly selected for his Spiritual Consolation at such time as it should please God to call him out of this Mortality; as these following

EPITAPHIUM.

In Gallia natus
De Bellomonte jacet hic Ludovicus humatus,
Nobilis ex fonte Regum, comitumque creatus,
Præsul in hac sede Cæli lætetur in ade.
Præteriens siste, memorans quantus fuit iste,
Cælo quam dignus, justus, pius, atque benignus,
Dapsilis, ac hilaris, inimicus semper avaris.

Super Caput.

Credo quod Redemptor meus vivit, qui in novissimo die me resuscitabit ad vitam æternam; & in carne mea videbo Deum, salvatorem meum.

In Pectore.

Reposita est hæc spes mea, in sinu meo.

Domine miserere.

Ad dextram.

Con-

Contors sit sanctis Ludovicus in arce Tonantis.
Ad sinistram.
Spiritus ad Christum, qui sanguine liberat istum.

The Organs.

There were three pair of Organs belonging to the said Quire, for maintenance of God's Service, and the better celebrating thereof. One of the fairest of the three stood over the Quire Door, only opened and played upon on principal Feasts, the Pipes being all of most fine Wood, and Workmanship very fair, partly gilt upon the inside and the outside of the Leaves and Cover up to the Top, with Branches and Flowers finely gilt, with the Name of Jesus gilt with Gold. There were but two pair more of them in all England of the same making; one pair in York, and another in St. Paul's.

Also there was a Letterne of Wood like unto a Pulpit, standing and adjoyning to the Wood Organs over the Quire Door, where they had wont to sing the nine Lessons in the old time on principal Days, standing with their Faces towards the High Altar.

The second pair stood on the North side of the Quire, being never played upon, but when the four Doctors of the Church were read, viz. AUGUSTINE, AMBROSE, GREGORY and JEROME, being a pair of fair large Organs, called the Cryers.

The third Pair were daily used at ordinary Service.

There

There did lye on the High Altar an excellent fine Book, very richly covered with Gold and Silver, containing the Names of all the Benefactors to St. CUTHBERT's Church from the first Original Foundation, thereof; the very Letters of the Book being for the most part, all gilt, as is apparent in the said Book. The laying that Book on the High Altar, did shew how highly they esteemed their Founders and Benefactors; and the daily and quotidian Remembrance they had of them, in the time of Mass and Divine Service, did argue not only their Gratitude, but also a most Divine and Charitable Affection to the Souls of their Benefactors as well dead as Living, which Book is as yet extant, declaring the said Use in the Inscription thereof.

There is also another famous Book as yet extant, containing the Reliques, Jewels, Ornaments and Vestments, that were given to the Church by all those Founders, for the further adorning of Gods Service, whose Names were on Record in the said Book that did lye upon the High Altar, ; as also they are recorded in this Book of the aforesaid Reliques and Jewells, to the everlasting Praise and Memory of the Givers and Benefactors thereof.

The North Alley of the Quire.

At the East end of the North Alley of the Quire, betwixt two Pillars opposite one to the other, was the goodliest fair Porch, called the Anchorage; having in it a marvellous fair Rood,

Rood, with the most exquisite Pictures of Mary and John, with an Altar for a Monk to say daily Mass, being in antient Times inhabited by an Anchorite, whereunto the Priors were wont much to resort both for the Excellency of the Place, as also to hear the Mass, standing so conveniently unto the High Altar, and withall so near a Neighbour to the Sacred Shrine of St. CUTHBERT, whereunto the Priors were most devoutly addicted. The entrance to this Porch or Anchorage was up a fair Pair of Stairs adjoyning to the North Door of St. CUTHBERT's Feretory, under which Stairs the Paschal did lye, and in the time of Lent, the Children of the Almery were enjoyned to come thither daily, to dress, trim, and make it bright against the Paschal Feast.

In this North Alley of the Quire betwixt two Pillars on the South side before St. BLASE's Altar, afterwards called Skirlaw's Altar, lyeth buried Walter Skirlaw Bishop of Durham, under a fair Marble Stone very sumptuously beset with many Brazen Images, having his own Image most artificially pourtray'd in Brass in the midst thereof, with this saying engraven upon his Breast: Credo quod Redemptor meus vivit, & in die novissimo de terra surrecturus sum, & in carne mea videbo Deum Salvatorem meum.

Right over the Entrance of this North Alley, going to the Song School, which was heretofore the Sacrists Exchequer, there was a Porch adjoyning to the Quire on the South, and St. BENEDICT's Altar on the North; the Porch having in it an Altar and the Rood or Picture

of

of our Saviour much in Devotion of Dr. Swalwell sometime Monk of Durham: the said Rood having sumptuous Furniture for the Festival Days belonging to it.

The South Alley of the Quire.

At the East end of the South Alley of the Quire, adjoyning to the Pillar next St. CUTHBERT's Feretory, next the South Quire Door, opposite to the aforesaid Porch in the North Alley, was a most fair Rood or Picture of our Saviour, called the Black Rood of Scotland, with the Pictures of Mary and John brought out of Holy-Rood House in Scotland by King David Bruce, and won at the Battle of Durham, with the Picture of our Lady on the one side of our Saviour, and St. John on the other side; which Rood and Pictures were all three very richly wrought in Silver, and were all smoaked black over, being large Pictures of a yard or five quarters long, and on every one of their Heads a Crown of pure beaten Gold, of Goldsmiths Work; with a device to take them off and to put them on. And on the back side of the said Rood and Pictures, there was a piece of Work that they were fastned unto, all adorned with Wainscot Work and curious Painting well befitting such costly Pictures, from the midst of the Pillar up to the height of the Vault; which Wainscot was all Red, varnished over very finely, and all set full of Stars of Lead, well gilt over with Gold. And also that

he said Rood and Pictures had every one them an Iron fixt in the back Part of the said Images, and a hole in that Part of the Irons that went through the Wainscot to put a pin of Iron into, to make them fast to the Wainscot.

THOMAS HATFIELD Bishop of DURHAM lyeth buried over against the Revestry Door, in the South Alley of the Quire, betwixt two Pillars under the Bishop's Throne, which he did make before he lyed; His Tomb being all of Alabaster, whereinto was adjoyned a little Altar, which he prepared for a Monk to say Mass for his Soul after his death, the Altar being envyroned with an Iron Grate.

Within this South Alley of the Quire was the Revestry, where the Bishop or his Suffragan had a peculiar Altar, where they did use to say Mass only at such times as they were to consecrate Priests, or to give any holy Orders.

The Cross Alley of the Lanthorne before the Quire Door, going North and South.

In the former part of the Quire, on either side the West Door, or chief Entrance thereof, without the Quire Door in the Lanthorne, were placed, in their several Rooms, one above another, the most excellent Pictures all gilt, very beautifull to behold, of the Kings

Kings and Queens, as well of Scotland, as England, who were devout and Godly Founders and Benefactors of this famous Church and sacred Monuments of St. CUTHBERT; to incite and provoke their Posterity to the like Religious Endeavours in their several Successions and Kingdoms; whose Names follow.

EDGARUS Rex Scotorum.
KATHERINA Regina Angliæ.
DAVID BROYSE, Rex Scotorum.
RICHARDUS II. Rex Angliæ.
ALEXANDER Rex Scotorum.
HENRICUS IV. Rex Angliæ.
RICHARDUS II. Rex Angliæ.
ALEXANDER Rex Scotorum.
MATILDA Regina Angliæ.
DAVID Rex Scotorum.
EDWARDUS III. Rex Angliæ.
HENRICUS II. Rex Angliæ.
EDWARDUS I. Rex Angliæ.
HENRICUS V. Rex Angliæ.
ALEXANDER Rex Scotorum.
SYBILLA Regina Scotorum.
WILLIALMUS RUFUS Rex Ang.
RICHARDUS III. Rex Angliæ.
GULIELMUS Conquestor Rex Angl.
HARALDUS Rex Angliæ.
JOHANNES Rex Angliæ.
EDWARDUS II. Rex Angliæ.
ETHELSTANUS Rex Angliæ.
STEPHANUS Rex Angliæ.
MATILDA Regina Angliæ.
CANUTUS Rex Angliæ.
MALCOLMUS Rex Scotorum.

DUNCANUS Rex Scotorum.
HENRICUS tertius Rex Angliæ.
ELIANORA Regina Angliæ.
HENRICUS I. Rex Angliæ.
ELIANORA Regina Angliæ.
MALCOLMUS Rex Scotorum.
GULIELMUS Rex Scotorum.

In the ſame Place were the Pictures or Images of many more Benefactors, and Founders of the See, under whom as alſo under the Kings and Queens were Inſcriptions, which ſee in the Appendix.

In the Lanthorne called the New Work, did hang three fine Bells, rung ever at Midnight, at twelve of the Clock; the Monks going evermore to Mattins at that Hour; Four Men were appointed to ring the ſaid Bells at Midnight and at ſuch other times of the Day as the Monks went to ſerve God; two of the ſaid Men appertaining to the Reveſtry, who always kept the Copes, the Veſtments, and five pair of Silver Cenſers, with the other goodly Ornaments pertaining to the High Altar: Which two Men did lye every Night in a Chamber over the Weſt end of the Reveſtry: And the other two Men did lye every Night in a Chamber in the North Alley, over againſt the Sacriſt's Exchequer; theſe two Men did always ſweep, and keep the Church cleanly; and did fill the Holy Water Stones every Sunday Morning with clean Water before it was hallowed, and did lock in the Church Doors every Night.

Alſo

Also there was standing in the South Pillar of the Quire Door of the Lanthorne in a Corner of the side Pillar, a four square Stone, which has been finely wrought, in every square a fair large Image, whereon did stand a four square Stone which had twelve Creffets wrought therein, which was filled with Tallow, and every Night one of them was lighted when Day was gone to give light to the Monks at Midnight, when they came to Mattens.

JOHN WASHINGTON Prior of DURHAM lyeth buried under a fair Marble Stone, with his Verles engraven in Brass upon it, before the Porch over the Entrance of the North Alley, as you go to the Song school adjoyning to St. BENEDICT's Altar,

ROBERT BERRINGTON of Walworth, Prior of DURHAM, first obtained the use of the Mitre with the Staff. He lyeth buried under a fair Marble Stone, being Pictured from the Waste up in Brass, on the North-side of Prior WASHINGTON in the North Plage over against St. BENEDICT's Altar, being the first of the three Altars in the North Plage.

Next to St. BENEDICT's Altar on the North is St. GREGORY's Altar, being the second Altar.

JOHN FOSSER was the first Prior that ever attempted to be buried within the Abbey-Church, out of the Centry-garth. He was buried in the North Plage before the Altar of St. NICHOLAS and St. GILES, the

the last of the three Altars in the North Plage towards the North: Over whom was laid a curious and sumptuous Marble Stone prepared by himself in his life time, with his own Image, and other Imagery work engraven in Brass upon it, with the twelve Apostles in Brass, divided and bordered on either side of him; and three other pictures in Brass.

An Ancient Memorial, collected from the best Antiquaries concerning the Battle of Durham, in Prior Fosser's Time.

In the Night before the Battle of DURHAM was stricken and begun, the 17 Day of October, Anno 1346. there did appear to JOHN FOSSER, then Prior of the Abbey of DURHAM, a Vision commanding him to take the Holy Corporax-Cloth, which was within the Corporax, wherewith St. CUTHBERT did cover the Chalice when he used to say Mass, and to put the same holy Relique like to a Banner-Cloth upon a Spear point, and on the next Morning to go and repair to a Place on the West of the City of Durham, called the Red-Hills, and there to remain and abide till the end of the Battle. To which Vision the Prior obeying, and taking the same for a Revelation of God's Grace and Mercy, by the Mediation of Holy St. CUTHBERT, and

accordingly early the next Morning, with the Monks of the said Abbey repair to the said Red Hills, there most devoutly humbling and prostrating themselves in Prayer for the Victory in the said Battle: (a great Number and Multitude of the Scots running and pressing by them, with Intention to have spoiled them, yet had no power to commit any Violence unto such Holy Persons, so occupied in Prayer, being protected and defended by the mighty Providence of Almighty God, and by the Mediation of Holy St. CUTHBERT, and the Presence of the said Holy Relique) And after many Conflicts and Warlike Exploits there had and done, betwixt the English Men and the King of Scots and his Company, the said Battle ended, and the Victory was obtained, to the great Overthrow and Confusion of the Scots their Enemies: And then the said Prior and Monks accompanied with Ralph Lord Nevil, and John Nevil his Son, and the Lord Piercy, and many other worthy Nobles of England, returned home and went to the Abbey Church, there joining in hearty Prayer and thanksgiving to God, and Holy St. CUTHBERT, for the Conquest and Victory atchieved that Day; in which said Battle a Holy Crois, taken out of Holy Rood House in Scotland by King David Bruce, was won and taken upon the said King of Scots: Which Crois, by most antient and Credible Writers, is recorded to have come to the said King most miraculously, and to have happened and chanced into his Hands, being Hunting the Wild Hart in

Forreſt, nigh Edinburgh upon Holy Roods Day, commonly called the Exaltation of the Holy Croſs; the ſaid King ſeparated from his Nobles and Company, ſuddenly there appeared unto him, as it ſeemed, a moſt fair Hart, running towards him, in a full and ſpeedy Courſe, which ſo affrighted the King's Horſe, that he violently courſed away, whom the Hart ſo fiercely and ſwiftly followed, that he bare forcibly both the King and his Horſe to the Ground; who being much diſmay'd caſt back his Hands betwixt the Tines of the Hart to ſtay himſelf, and then, and there the ſaid Croſs ſlipped into the King's Hands moſt ſtrangely and wonderfully; at the View whereof the Hart immediately vaniſhed away, and was never after ſeen, no Man knowing certainly what Mettal or Wood the ſaid Croſs was made of. In the place where this Miracle was ſo wrought, now Springs a Fountain, called the Rood Well. The Night after the Croſs ſo befhanced to him, the King was charged and warned in his Sleep by a Viſion, to build an Abbey in the ſame place; which he diligently obſerving as a true Meſſage from Almighty God, ſent for Workmen into France and Flanders; who at their arrival were retained, and did build and erect the ſaid Abbey accordingly, which the King cauſed to be furniſhed with Canons Regular, and Dedicated the ſame in honour of the Croſs, and placed the ſaid Croſs moſt ſumptuouſly, and richly in the ſaid Abbey, there to remain as a moſt renowned Monument; and ſo remai-

mained, till the King coming to this Battle did bring it with him as a miraculous and most fortunate Relique; notwithstanding that the King, the Night before the said Battle was in a Dream admonished, that in any wise he should not attempt to spoil or violate the Church Goods of St. CUTHBERT, or any thing pertaining to that Holy Saint; which for that he did most contemptuously and presumptuously disdain and contemn, violating and destroying as much as he could, the said Goods and Lands belonging to St. CUTHBERT, he was not only punished by God Almighty by his own Captivity, being taken at the said Battle in the Field, and sore wounded, having first valiantly fought; but there was also taken with him four Earls, two Lords, the Archbishop of St. ANDREWS, one other Bishop, one Knight, with many others; and in the same Battle were slain seven Earls of SCOTLAND, besides many Lords and Scotsmen to the Number in all of Fifteen Thousands, as also by the loss of the said Cross, which was taken upon him, and many other most excellent Jewels and Monuments which were brought from SCOTLAND, as his own Banner, and other Noblemens Ancients, which were all offered at the Shrine of St. CUTHBERT for the beautifying and adorning thereof; together with the Black Rood of SCOTLAND (so termed) with Mary and John made of Silver, being as it were smoaked all over; which was placed, and set up most exactly in the Pillar next St CUTHBERT's

BERT's Shrine, in the South Alley of the said Abbey. Shortly after, the Prior caused a goodly and sumptuous Banner to be made with Pipes of Silver to be put on a Staff five yards long, with a Device to take off and put on the said Pipes at pleasure, and to be kept in a Cheft in the Feretory, when they were taken down, which Banner was shewed, and carried in the said Abbey on Festival and Principal Days. On the height of the overmost Pipe was a fair pretty Cross of Silver, and a wand of Silver, having a fine wrought knob of Silver at either end, that went overthwart the Banner Cloath, whereunto the Banner-Cloath was fastened and tyed, which wand was of the thickness of a Man's Finger, having at either end a fine Silver Bell. The wand was fasten'd by the Middle to the Banner Staff hard under the Cross: The Banner-Cloath was a yard broad and Five quarters deep, and the Bottom of it was indented in Five parts, and Fringed, and made fast all about with Red Silk and Gold. Also the said Banner Cloath was made of Red Velvet, on both sides sumptuously embroider'd and wrought with Flowers of Green Silk and Gold; and in the midst of the said Banner Cloath was the said Holy Relique and Corporax-Cloath inclosed, and placed therein, which Corporax-Cloath was covered over with White Velvet half a yard square every way, having a Cross of Red Velvet on both sides, over that Holy Relique, most artificially and cunningly compiled and framed, being finely fringed about the

edge and Skirts with Fringe of Red Silk and Gold, and three fine little Silver Bells fastned to the Skirts of the said Banner-Cloath like unto Sacring Bells, and so sumptuously finished, and absolutely perfected was dedicated to Holy St. CUTHBERT, of intent and purpose, that for the future it should be presented and carried to any Battle, as Occasion should serve, and was never carried and shewed at any Battle, but by the special Grace of God Almighty, and the Meditation of holy St. Cuthbert, it brought home Victory; which Banner-cloth, after the Dissolution of the Abbey, fell into the Possession of Dean WHITINGHAM, whose Wife, called KATHARINE, being a French Woman, (as is most credibly reported by Eye-witnesses) did most injuriously burn the same, in her Fire, to the open Contempt and Disgrace of all ancient and goodly Reliques.

On the West-side of the City of DURHAM, where two Roads pass each other, a most notable, famous and goodly Cross of Stone Work was erected, and set up to the Honour of God, for the Victory there obtained in the Field of Battle, and known by the Name of NEVIL's Cross, and built at the sole Cost of the Lord RALPH NEVIL, one of the most excellent and chief Persons in the said Battle; which Cross had seven Steps about it, every way four squared, to the Socket wherein the Stalk of the Cross did stand; which Socket was fastened to a four squared broad Stone, the sole or bottom Stone, of a great Thickness, viz. 1

Yard

Yard and a half every way; this Stone was one of the Steps, and the Eighth in Number. Alſo the ſaid Socket was faſtened with Iron and Lead to the ſole Stone, on every Side of the Corner of the Socket-ſtone, which was three Quarters deep, and x Yard and a Quarter ſquare about, every way. The erected Stalk of the Croſs was in length three yards and half up to the Boſs, being eight ſquare all of one piece, from the Socket it was fixed in to the Boſs above, into the which Boſs the Stalk was deeply ſoddered with Lead and ſodder. In the midſt of the Stalk, in every ſecond ſquare, was the Nevill's Croſs, a Saltire, in a Scutcheon, being the Lord Nevill's Arms, finely cut out, and wrought upon the ſaid Stalk. And the bottom of the Stalk was ſodder'd deep in the hole of the ſocket with Lead and ſodder; and at every corner of the Socket was a Picture of one of the Four Evangeliſts, finely ſet forth, and carved in Stone Maſon Work. The Boſs at the top of the Stalk was an eight ſquare Stone, finely cut, and bordered and moſt curiouſly wrought; and in every ſquare, of the nether ſide thereof in the Maſon Work Nevill's Croſs in a Scutcheon in one ſquare, and the Bull's Head having no Scutcheon in the next ſquare; ſo in the ſame reciprocal Order about the Boſs. On the height of the Boſs, was a Stalk of Stone (being a Croſs a little higher then the reſt) ſodder'd deeply with Lead and ſodder into the hole of the Boſs above, whereon was finely cut out, and pictur'd on both ſides of the

the ſtalk of the ſaid Croſs, the Picture of our Saviour Chriſt Crucified, with his Arms ſtretch'd abroad, his Hands nail'd to the Croſs, and his Feet nail'd upon the Stalk of the Croſs below, almoſt a quarter of a yard above the Boſs, with the Picture of our Lady the Bleſſed Virgin Mary on one ſide of him, and the Picture of St JOHN the Evangeliſt on the other ſide, moſt pitifully lamenting, and beholding his Torments, and cruel Death, they both ſtanding on the height of the Boſs: All which Pictures were moſt artificially and curiouſly wrought together, and finely carved out of one entire Stone, ſome parts thereof through-carved Work, both on the Eaſt and Weſt ſides of the Croſs, with a Cover of Stone, likewiſe over their Heads, being all moſt finely and curiouſly wrought together out of the ſaid hollow Stone; which Cover of Stone was cover'd over finely with Lead. Alſo in token and remembrance of the Battle at DURHAM, and to the perpetual memory and honour of the ſaid Lord NEVILL, and his Poſterity for ever, it was termed by the Title and Name of NEVILL's Croſs, as above ſaid: And ſo did remain conſpicuous to all Paſſengers, till the Year 1589 in the Night time, the ſame was broken down and defaced by ſome lewd, contemptuous, and wicked Perſons, thereto encouraged (as it ſeemed) by ſome who loved Chriſt the worſe for the Croſs ſake, as utterly and ſpightfully contemning all antient Ceremonies and Monuments.

And

And furthermore in the said Red Hills, on the North side of Nevills Cross, a little distant from a piece of ground called the Flesh, above a Close lying hard by North Chilton-pool, and on the North side of the hedge where the Maids Bower had wont to be; where the Prior and Monks standing, made their Prayers to God with the Holy Relique of St. CUTHBERT, during the said Battle: And the said Battle finished, and Victory atchieved, there was erected by the said Prior and Monks a Fair Cross of Wood, in remembrance of that Holy Relique by them carried to the Battle: Which being finely wrought, very large, and of two yards height, had long stood there, and continued, (by the remembrance of many now living,) the Prior and Monks ever after in Memory of the said Holy Relique, after the said Victory atchieved, did in their Recreations, as they went and came to and from Beau, Repair to the Monastry and Abbey of DURHAM, make their humble and solemn Prayers to God and Holy St. CUTHBERT, at the Foot of the said Cross, in perpetual Praise, and memory of the said Victory, and recovery of the said Battle; till it was now of late, within thirty five Years, suddenly defaced, and thrown down by some lewd and ill disposed Persons, who despised the Antiquity, and Worthiness of Monuments, after the suppression of Abbeys. And the Collection of this memorable Antiquity was in the Year 1593.

In the South Alley of the Cathedral

JOHN HEMMINGBROUGH Prior of DURHAM, lieth buried in the South Plage, on the right Hand, as you go to the Revestry, under a fair Marble Stone, with his Picture curiously engraven upon it, having the twelve Apostles pictur'd on either side of him, the South, and six North in Brass with other Imagery Work about his Head; lying before the Altar of our Lady, or Houghwell's Altar, the first of the three Altars in the South Plage.

WILLIAM EBCHESTER Prior of DURHAM lyeth buried in the South Alley-Plage, on the Right Hand, under a fair Marble Stone, before the Lady of BOLTON's Altar, with his Verses and Epitaph engraven upon the said Stone in Brass which Stone was taken thence, and laid before the Quire Door: The aforesaid Altar is the second in that Plage. Over that Altar was a most lively and beautiful Image of the Picture of our Lady, so called the Lady of BOLTON; which was made to open with Gimmers from her Breast downwards; and within was wrought and painted the Image of our Saviour, finely gilt, holding up his Hands, and betwixt his Hands a fair and large Crucifix of Christ, all of Gold: Which Crucifix was to be taken forth every Good Friday, and every Man did creep unto it that was in the Church, at that time,

time; and after it was hung up again within the said Image: And every principal Day the said Image was opened, that every Man might see Pictured within her, The Father, the Son, and the Holy Ghost, most curiously and finely gilt; and both the sides within her, very finely varnished with green Varnish, and Flowers of Gold, a goodly sight for all Beholders: And upon the Stone she stood on, underneath was a fair Cross upon a Scutcheon, called the NEVILL's Cross, signifying that the NEVILLS had born the Charges thereof.

ROBERT EBCHESTER Prior of DURHAM, lyeth buried under a fair Marble Stone, with his Picture and his Verses, from the Waste up in Brass, before the said Lady of BOLTON's Altar.

Next to the Lady of BOLTON's Altar on the South was St. FIDES's and St. THOMAS the Apostle's Altar; being the third Altar in the South Plage.

There is a Library in the South Angle of the Lanthorne, which is now above the Clock, betwixt the Chapter House and the Te Deum Window, 'tis well replenished with old written Doctors, and other Historiers, and Ecclesiastical Writers.

In the South end of the Alley of the Lanthorn above the Clock is a fair glass Window, called the Te Deum Window finely glaz'd, according as every Verse of Te Deum is sung or said, so is it pictured in the Window very finely and curiously wrought in fine colour'd glass, with the nine Orders

of

of Angels, viz. Thrones, Dominations, Cherubims, &c. and with the Picture of Christ as he was upon the Cross Crucify'd, and the Blessed Virgin Mary with Christ in her Arms as he was born.

Opposite to which in the North end of the Alley of the Lanthorne, is a goodly, fair, large, and lightsome Glass Window, having twelve long, pleasant, and most beautifull Lights, made and built of fine Stone and glaz'd, which in old time was gone to decay. And the Prior at that time called Prior CASTELL, renewed and rebuilt it, calling it the Window of the four Doctors of the Church, having six long, fair Lights of Glass in the upper part of the said Window; and therein is pictured our blessed Lady with the Picture of our Saviour Christ in her Arms, and the Picture of Holy St. CUTHBERT on the West side of her: Both which Pictures standing in the midst of the said Window, in most finely colour'd Glass; and on the East side of our Lady are two Doctors of the Church pictured, and the other two Doctors pictured on the West side of St. CUTHBERT; all being large Pictures, and very finely and curiously set forth in colour'd Glass. And the Picture of Prior CASTELL, who bore the whole Charge of building the said Window, both of Stone and Glass, as is aforesaid, sitting on his knees (in fine blue Glass, in his Habit) and holding up his Hands to our Lady, under the Feet of the said Blessed Virgin Mary, whole Image stands above his Head; saying Virgo

Ma-

Mater Dei, Miserere mei. There are other six fair Lights in the same Window, underneath those above, very finely glaz'd, with all the Instruments of Christs Death set in round Glass, and wrought in fine Colours in the said Glass Window, being all but one Window; which has a Stone Gallery the breadth of the thickness of the Wall at the division of the superiour Lights from the inferiour, affording a Passage into the Roof of the Sacrists Exchequer, and is supported by the Partitions of the Lights made strong, and equally broad with the Gallrey.

Monuments in the middle Alley, from the Lanthorn, to the West End, joining upon the Gallrey.

In the Body of the Church, between two of the highest Pillars supporting the West side of the Lanthorne, opposite to the Quire Door, was Jesus Altar, where Jesus Mass was sung every Friday throughout the Year: And on the backside of the said Altar was a High Stone Wall, at each end thereof a Door which was Lock't every Night, called the two Rood-doors for the Procession to go forth and return at; and betwixt these two Doors was Jesus Altar placed, as aforesaid: And each end of the Altar was cloied up with fine Wainscot, like to a Porch adjoyning to each Rood-door finely varnished with Red Varnish. In the Wainscot, at the

South end of the Altar were four fair Almeries, wherein to preſerve the Chalices and Silver Crewets, with two or three Suits of Veſtments and other Ornaments belonging to the ſaid Altar, for Holy-days and Principal Days. And at the North end of the Altar, in the Wainſcot was a Door to come into the ſaid Porch, and a Lock on it to be lock'd Day and Night. There was alſo ſtanding on the Altar againſt the Wall a moſt curious fine Table, with two Leaves to open and ſhut, comprehending the Paſſion of our Lord Jeſus Chriſt, moſt richly and curiouſly ſet forth in fine and lively Colours, all like the burniſhed Gold, as he was tormented, and as he hung on the Croſs, a moſt lamentable ſight to behold; which Table was always Lockt up, but on Principal Days. Alſo the forepart of the ſaid Porch, from the utmoſt Corner of the Porch to the other, was a Door with two broad Leaves to open from ſide to ſide, all of fine joyned, and through-craved Work, the height was ſomewhat above a Man's Breaſt, and the upper part ſtricken full of Iron Spikes, that none ſhould climb over; which Door did hang all in Gimmers, and claſps in the Inſide to claſp them. And on the Principal Days, when any of the Monks ſaid Maſs at the ſaid Altar, then the Table ſtanding thereon was opened, and the Door with two Leaves, which compoſed the Forepart of the ſaid Cloſet or Porch, was ſet open alſo, that evey Man might come in

and

and ſee the Table in manner and form as is aforeſaid.

There was alſo in the height of the Wall from Pillar to Pillar, the whole ſtory and Paſſion of our Lord wrought in Stone moſt curiouſly, and finely gilt: And alſo above the ſaid ſtory and Paſſion, there was the whole ſtory, and the Pictures of the twelve Apoſtles very artificially ſet forth and very finely gilt, containing from one Pillar to the other, wrought very curiouſly and artificially in the ſaid Stone: And on the height, above all theſe foreſaid ſtories from Pillar to Pillar, was ſet up a Border artificially wrought in Stone, with marvellous fine Colours, and finely gilt, with Branches and Flowers, inſomuch, that the more a Man look'd on it, the more was his deſires to behold it, the Work was ſo curiouſly and finely wrought in the ſaid Stone, that it could not have been finelier in any kind of Metal. And likewiſe above the height of all, upon the Wall ſtood the goodlieſt and moſt famous Rood that was in all the Land, with the Picture of Mary on the one ſide of our Saviour, and the Picture of John on the other, with two ſplendent and gliſtering Arch-angells, one on the one ſide of Mary, and the other on the other ſide of John. So that for the fairneſs of the Wall, and ſtatelineſs of the Picture, and the livelineſs of the Painting, it was thought to be one of the goodlieſt Monuments in the Church.

Alſo on the backſide of the ſaid Rood, before the Quire Door, there was a Loft,

and

and in the South end thereof the Clock did ſtand: Underneath the Loft, contiguous to the Wall, was a long Form, reaching from one Rood Door to the other, where Men did ſit to reſt themſelves, or ſay their Prayers, and hear Divine Service.

Every Friday, after the Even-ſong was ended in the Quire, an Antheme was ſung in the Body of the Church before St. John's Altar, called Jeſus Antheme; which was performed throughout the whole Year, by the Maſter and Quiriſters, who did ſing another Antheme ſitting on their Knees before the Jeſus Altar, one of the Galilly Bells Knelling.

THOMAS CASTELL Prior of DURHAM, lieth buried under a fair Marble Stone in the Body of the Church, before Jeſus Altar, being Pictured in Braſs from the Waſte up, with his Verſes or Epithaph. Oppoſite to which between two Pillars on the North ſide, was a Loft, containing a pair of Organs to play on for the Maſter and and Quiriſters at ſinging Jeſus Maſs and Antheme every Friday, with a fair Desk to lay the Books on in time of Divine Service.

JOHN AUKLAND Prior, lieth buried within the Abbey Church of DURHAM.

JOHN BURNABY Prior of DURHAM lieth buried under a fair Marble Stone, pictur'd in Braſs from the Waſte up, in the midſt of the Church, beneath the North Door, not much diſtant from the Marble Croſs, with his Verſes or Epitaph.

There

There is betwixt the Pillar on the North ſide wherein the Holy-Water Stone did ſtand, and the oppoſite Pillar on the South ſide, from near one of them to the ſame diſtance from the other, a Row of Blue Marble in the midſt whereof is a Croſs of the ſame colour'd Marble, in token that all Women who came to hear Divine Service, ſhould not be ſuffered to come above the ſaid Croſs: And if it chanced that any Woman came above it in the Body of the Church, ſhe was inſtantly taken and puniſhed for certain Days, becauſe no Woman preſumed to come where the Holy Man St. CUTHBERT was, for the Reverence they had to his ſacred Body.

Alſo if any Woman chanced to come within the Abbey Gates, or within the Precincts of the Houſe, had ſhe been but ſeen her length within any Place of the ſaid Houſe, ſhe was taken, and ſet faſt, and puniſhed, to give an Example to deter others from doing the like.

The Cauſes wherefore Women may not come to St. Cuthbert's Feretory, nor enter the Precincts of the Monaſtry.

Divers Books of the Life and Miracles of that Holy Confeſſor St. CUTHBERT have been written, partly by Iriſh, partly by Engliſh, and partly by Scottiſh Authors, none

none being able to comprehend the whole in one Work. For as venerable Bede reporteth in the Prologue to his Book of the Life and Miracles of St. CUTHBERT, that there were many other things nothing inferiour to thoſe he had written of the Life and Virtues of that Bleſſed Man, that were related to him, and commanded to be had in perpetual Memory, which Works though they were not perfectly and deliberately finiſhed, it was thought inconvenient to inſert, or add new Matters. Of which Books, one is intituled, Of the coming of St. CUTHBERT into Scotland, taken out of the Scottiſh Hiſtories; where, among other things is recited the Solitary Converſation of Holy St. CUTHBERT, as followeth,

Bleſſed St. CUTHBERT, for a long time, led a moſt ſolitary Life, in the Borders of the PICTS, at which Place a great Concourſe of People daily attended him, and from whom, by the Providence and Grace of God, none ever returned without great Comfort, and conſolation. This cauſed both young and old to reſort to him, they taking great pleaſure both in ſeeing and hearing him. In which time it chanced that the Daughter of the King of that Province was got with Child by ſome young Man in her Father's Houſe. Her Belly ſwelling, and the King perceiving it, he diligently examined her who was the Author of that Fact; whereupon ſhe made this Anſwer; That ſolitary young Man, who dwelleth hard by, is he who hath overcome me, and

by

by whoſe beauty I am thus deceived. Whereupon the King furiouſly enraged, preſently repaired to the ſolitary Place, with his defloured Daughter, attended by divers Knights, Where he preſently ſaluted the Servant of God in this manner, What art thou he, who, under the Colour of Religion, prophaneſt the Temple and Sanctuary of God? Art thou he, who, under the Title and Profeſſion of a ſolitary Life, exerciſeſt all filthineſs of the World in Inceſt? Behold, my Daughter whom thou by thy deceits haſt corrupted, not fearing to make her diſhoneſt: Therefore now at laſt confeſs this thy fault and plainly declare here before this Company in what ſort thou haſt ſeduced her. The Kings Daughter marking the fierce Speeches of her Father, more impudently ſtepped forth and boldly affirmed, that it was he had done that wicked Fact: At which the Young Man greatly amazed perceiving that this Forgery proceeded from the inſtigation of the Devil, wherewith he being brought into great perplexity, applied his whole Heart unto Almighty God, ſaying as followeth: My Lord, My God, who only knoweſt, and art the Searcher of all ſecrets, make manifeſt alſo this Work of Iniquity, and by ſome Example approve the ſame, which though it cannot be done by Humane Policy, make manifeſt by ſome Divine Oracle. When the young Man with great Lamentations and Tears, incredible to be reported, had Spoken theſe Words, even ſuddenly, and in the ſame Place where ſhe

ſtood,

ſtood, the Earth making a hiſſing noiſe, preſently opened and ſwallowed her up in the Preſence of all the Beholders. This Place is called CORWEN, where ſhe, for her Corruption was conveyed and carried into Hell. Aſſoon as the King perceived this Marvellous Chance to happen in the preſence of all his Company, he began to be greatly tormented in his Mind, fearing leaſt for his furious Threats he ſhould incur the ſame puniſhment. Whereupon he with his Company, humbly craving pardon of Almighty God, with further deſire and Petition to that good Man St. CUTHBERT, that by his Prayers he would crave at God's Hands to have his Daughter again: Which Petition the Holy Father granted, upon Condition that from thence no Woman ſhould have reſort unto him. Whence it came that the King did not ſuffer any Woman to enter into any Church dedicated to that Saint, which to this Day is duly obſerved in all the Churches of the PICTS, which were dedicated to the Honour of that Holy Man.

The North Alley of the Body of the Church.

The North Alley extends from the North Door of the Church to the Croſs Alley in the midſt of the Church, called the Lanthorne Alley, where the Lant-

horn

horne ſtands, at the Entrance of the North Alley into the Lanthorne was a Trellice Door from Pillar to Pillar, which did open and ſhoot with two Leaves like a folding Door: Above the ſaid Door it was likewiſe trelliced almoſt to the height of the Vault above, and on the height of the ſaid Trellice was ſtricken Iron Pikes of a quarter of a yard long; to the intent that none ſhould climb over it: It was always lock'd, and never opened but on Holy Days, and at Proceſſions; and the North Rood, on the other ſide of the ſame Pillar, at the North end of Jeſus Altar, was likewiſe never opened but to admit ſome Proceſſion.

There were two fair Holy Water Stones, belonging to the Abbey-Church of Durham, of a very fine Blue Marble; the faireſt of them ſtood within and oppoſite to the North Church Door, fixed in the Corner of the Pillar next adjoyning to the Lady of PITTIES Altar, on the left Hand as you turn into the Galiley, having overhead a fair Skreen of Wainſcot, finely painted with Blue and little gilt Stars: It was kept very clean, and freſh Water always provided againſt Sunday Mornings, by the Bell-ringers or Servitors of the Church; wherein one of the Monks did hallow the ſaid Water, early in the Morning, before Divine Service.

The other ſtood within the South Church Door, not quite ſo curious, yet of the ſame manner, and ſupplyed with freſh Water every Sunday Morning by the ſaid Bell-ringers or Servitors of the Church where one

of the Monks did likewiſe hallow the Water, as above. One of them, viz. that at the South Door ſerving the Prior, the Convent, and the whole Houſe; the other at the North Door being for the uſe of thoſe who came that way to hear Divine Service.

There was between two Pillars on the left Hand in the North Alley, as you go into the Galiley from the North Church Door, our Lady of PITTIE's Altar, enclosed on each ſide with Wainſcot, with the Picture of our Lady ſupporting our Saviour on her Knee, as he was taken from the Croſs, very lamentable to behold.

And on the right Hand of the ſaid North Alley, at going into the Galiley, under the Belfrey called the Galiley Steeple, was St. Saviour's Altar: the North end of which Altar Stone being wrought and fixed into the Wall, from the firſt Foundation of the Church for Maſs to be ſaid at, as it appeared at the defacing thereof, and remains viſible, by a broken Corner thereof not to be drawn out without breaking the Wall.

In the Weſt end of the Church, and of the North Alley, over the Galiley Door, is a Belfrey called the Galiley Steeple, wherein did hang Four great Bells, which were never rung but at Principal Feaſts, or at ſuch times as the Biſhop came to Town.

Every Sunday in the Year a Sermon was preached in the Galiley, from one in the Afternoon to three; previous to which, at twelve the great Bell of the Galiley tolled three quarters of an Hour, and rung the fourth

fourth quarter, till one of the Clock, that the People of the Town might have warning to come to hear the Word of God preached. There were certain Officers of the ſaid Houſe, who were always charged, when ever the ſaid Bells were tolled, to be in readineſs to Ring them, viz. Two Men of the Kitchin were charged with Ringing one Bell, and four Men of the Church, who did lye always in the Church, were charged with the third Bell, and five others were to Ring the Great Bell, viz. Two of the Bakehouſe, two of the Brewhouſe, and two of the Kiln. And in the latter Days of King Henry the eighth, the Houſe was ſuppreſſed, and after that time the ſaid Bells were never Rung. In Queen Elizabeth's Reign Dean WHITTINGHAM perceiving them not to be occupied, nor Rung a great while before his time, was purpoſed to have taken them down, and broken them for other uſes; when THOMAS SPARK the Biſhop's Suffragan, reſiding at DURHAM, and keeping Houſe there at the ſame time, having Notice of the Dean's purpoſe, did ſend into Yorkſhire ſpeedily for a Workman and cauſed three of the ſaid Bells to be taken down; hung up in the New Work, called the Lanthorne, and made a goodly Chime be ſet on the ſaid Bells, which coſt him in Charges thirty or forty pound; which Chime endureth to this Day, otherwiſe the ſaid Bells had been ſpoiled and defaced.

ROBERT

The South Alley of the Body of the Church.

ROBERT NEVILL Biſhop of DURHAM lyeth buried in his Anceſtor's Porch, near unto the Cloiſter Door, which is to the South, and Jeſus Altar to the North of this Porch containing three Pillars; and ſo much of the Angle, having in it an Altar with a fair Alabaſter Table above it where Maſs was daily celebrated for their Souls, and therein a Seat or Pew, where the Prior uſed to ſit to hear Jeſus Maſs. The Eaſt end of the Porch, where the Altar ſtood, was cloſs'd up with a little Stone Wall, ſomewhat higher then the Altar, and Wainſcotted above the Wall; and the Weſt end with a little Stone Wall, and an Iron Grate on the top thereof. and the North ſide towards the Body of the Church invironed with Iron.

Alſo on the backſide behind the NEVILL's Altar, to the midſt of the Pillar behind the Church Door, in compaſs from Pillar to Pillar, there was a Chamber, where one that kept the Church, and Rung the Bells at midnight, did lodge. And over the Church Door, the compaſs of four Pillars, two on either ſide, when one entr'd within the Church Door, was all cover'd above Head with Wainſcot, very finely painted, and varniſhed Azure, and ſet out with Stars of Gold. And in the forepart of the Wainſcot,

ſcot, from Pillar to Pillar within the Church over the Holy-water Stone, there was a Brattiſhing on the forepart of the Wainſcot or Roof, very finely and curiouſly wrought, and gilt with Gold as fine as the Angle; and in the midſt of the ſaid Brattiſhing was a Star of a great compaſs, like to the Sun, very artificially and curiouſly wrought with Gold, and enamell'd moſt richly to the Beholders thereof; ſo there could no duſt or filth fall into the Holy Water Stone, it was ſo cloſe above, as well as cloſe within the Church Door.

In the Weſt end of this South Alley, between the two nethermoſt Pillars, oppoſite to our Lady of PITTIE's Altar, was an Altar with a Rood, repreſenting the Paſſion of Chriſt, having his Hands bound, with a Crown of Thorns on his Head, being commonly call'd the Bonny-rood, encloſed on each ſide with Wainſcot, as was the Altar of our Lady of PITTIE.

The Sanctuary.

Near to the ſaid Altar, on the South ſide adjoyning to the Galiley Door, was the Grate, whereon the Country Men were wont to lye, when they fled thither for Refuge.

In the Old time before the Houſe was ſuppreſt, the Abbey Church, the Church-yard, and all the Circuit thereof was a Sanctuary for all manner of Men that comitted any great Offence, as killing of a Man

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in his own defence, or any Priſoners had broken out of Priſon and fled to the ſaid Church Door, and knock, rapping at it to have it opened; certain Men did lye in two Chambers over the North Door for the purpoſe, that when any ſuch Offenders did come and knock, they were inſtantly let in at any Hour of the Night; and did run quickly to the Galiley Bell, and toll'd it, that whoſoever heard it might know that ſome had taken Sanctuary. When the Prior had notice thereof, he ſent his Commands to keep themſelves within the Sanctuary, that is, within the Church and Church-yard, and that every one ſhould have a Gown of Black Cloath, with a yellow Croſs, called St. CUTHBERT's Croſs, upon the Left Shoulder, that every one might ſee the Privilege granted to St. CUTHBERT's Shrine, for Offenders to flye unto for ſuccour and ſafeguard of their Lives, till they could obtain their Princes pardon: and that they ſhould lye within the Church or Sanctuary in a Grate being made only for that purpoſe adjoyning to the Galiley South Door: They had likewiſe Meat, Drink, Bedding, and Neceſſaries, at the Coſt of the Houſe, for thirty Seven Days, being only ſuch as were neceſſary for ſuch Offenders, until the Prior and Convent could get them conveyed out of the Dioceſe. This Freedom was confirmed not only by King GUTHRID, but by King ALURD likewiſe.

In the Weſt end of the Church over the Galiley, was a moſt fine large Window, contain-

taining the whole Story of the Root of Jeſſe, in coloured Glaſs, very lively and artificially pictured and wrought in Colours, moſt pleaſant to behold, with Mary and Chriſt in her Arms in the top of the ſaid Window, in moſt fine Colour'd Glaſs.

The Galiley, and wherefore this Chappel, dedicated to the Honour of St. Mary, was ſo named.

For the Comfort of all Women, and the Solace of their Souls, there was an antient Church in the Farne Iſland, where the Church of that Iſland now ſtands, appointed for Women to repair unto for hearing of Maſs, making their Prayers, and receiving the Sacraments. For which Cauſe here was a Chappel made, and dedicated to the Bleſſed Virgin Mary, now called the Galiley: Upon the naming whereof is to be noted, as may be read in the Book intituled, The Acts of the Biſhops Cap. 26.

HUGH BISHOP of DURHAM, conſecrated the 21ſt of December in the Year of our Lord 1154, at Rome, by Pope Paſchalis II. on the Feaſt of St. Thomas the Apoſtle, conſidering the Diligence of his Predeceſſors in Building the Cathedral Church, finiſhed but a few Years before his time, and no Chappel being then erected to the Bleſſed Vrigin, whereunto it ſhould be lawful

full for Women to have Access; and began to erect a new Work at the East Angle of the said Cathedral, for which several Pillars of Marble were brought from beyond Sea; and the Work being advanced to a small height, began, through great Clifts visible therein, to fall down; whence it manifestly appeared unacceptable to God and Holy St. CUTHBERT, especially for the Access Women were to have so near his Feretory; Whereupon that Work was left off, and a new one begun and soon finished at the West end of the said Church, into which it was lawfull for Women to enter, there being before no Holy Place where they might have Admittance for their Comfort and Consolation.

It is called the Galilley, by Reason, as some think, of the Translation thereof; being once begun, and afterwards removed, whereupon it took the Name of Galilley, to which Place whosoever resorted, had the Benefit of sundry Pardons granted to them, as plainly appears by a Table there set up, containing a Catalogue of the said Pardons.

Within the Galilley, in a Chantry made of most excellent blue Marble, stood our Lady's Altar, a sumptuous Monument, finely adorned with curious Wainscot Work, above the Head, at the Back, and at each End of the Pillar; the Wainscot behind devised and furnished with most heavenly Pictures, so lively in Colours and Gilding, as greatly to adorn the said Altar; where our Lady Mass was sung daily by the Master

ſter of the Song-ſchool, with certain Deacons and Quiriſters, the ſaid Maſters playing upon a fine Organ, in time of Maſs; wherein the firſt Founder of the ſaid Chantry, Biſhop LANGLEY, his Soul was moſt devoutly prayed for both in the beginning and ending thereof; this Biſhop did greatly rebuild the ſaid Galiley: There belonged alſo to this Altar very ſumptuous and glorious Furniture, not only for Principal Feaſts, but for ordinary Service: and for preſerving and ſafe keeping of thoſe goodly ſuits of Veſtments, and other Ornaments belonging to the ſaid Altar, there was at both ends thereof behind the Portal two cloſe Almeries of Wainſcot; wherein after Celebrating our Ladies Maſs they were incloſed.

THOMAS LANGLEY Biſhop of DURHAM lyeth buried under a Marble Tomb within the ſaid Chantry before our Lady's Altar. He founded upon the Palace Green a Grammar School and a Song-ſchool, with yearly ſtipends, whereof two Prieſts were Maſters, who daily in ſaying Maſs did Pray for his Soul.

'Tis not improper to inſert here a Verſion of the Charter, which Biſhop PUDSEY Founder of this Fabrick, granted to the Burgeſſes of the City of DURHAM, whereby they enjoy ſuch valuable Privileges at this Day. Its Original in Latin deſerves a Place in the Appendix.

" HUGH by the Grace of GOD Biſhop " of DURHAM, wiſhing Health to all " Men in his Biſhoprick, whether Clergy

" or Laymen, French or Engliſh, Know
" Ye that We have granted, and by this
" Charter have confirmed to Our Burgeſſes
" of DURHAM, that they ſhall be free
" and exempt from the Cuſtomary Duties of
" In-toll and Out-toll, from Market-ſilver,
" and Herriotts: And ſhall enjoy all the
" Free Privileges which the Burgeſſes of
" Newcaſtle do in the beſt and moſt honour-
" able manner poſſeſs. Witneſſed by RALPH
" HAGETT and many others.

On the North ſide of the Galiley was an Altar, called the Lady of PITIE's Altar, with her Picture carrying our Saviour on her Knee as he was taken from the Croſs, a very dolorous Aſpect. This Altar was ordained for a Chantry Prieſt to ſay Maſs every Day, having above the Altar on the Wall, a part of our Saviour's Paſſion in great Pictures, the other part being above St. BEDE's Altar on the South ſide.

There was on the South-ſide between two Pillars, a goodly Monument all of Blue Marble, in height a Yard from the ground, ſupported by five Pillars, one at every Corner, and the fifth under the middle; and above the ſaid Marble Through and Pillars ſtood a Shrine ſecond to St. CUTHBERT's, wherein the Bones of the Holy Man St. BEDE were enſhrined; being accuſtomed to be taken down every Feſtival Day, when there was any ſolemn Proceſſion, and carried by four Monks in time of Proceſſion and

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Divine Service; Which being ended, they convey'd it again into the Galiley and ſet it upon the ſaid Tomb, which had a Cover of Wainſcot, curiouſly gilt, and appointed to draw up and down over the Shrine, when they pleaſed to ſhew the ſumptuouſneſs thereof. And for further Confirmation of the Verity of this Account of St. BEDE's Shrine, 'tis not improper to tranſcribe the following Verſes from the Antient Hiſtory, which diſcovers both the time of his Tranſlation from St. CUTHBERT's Tomb, and withall, the Maker and Founder of the Shrine in the Galiley.

HUGH Biſhop of DURHAM having finiſhed the Chappel called the Galiley, cauſed a Feretory of Gold and Silver to be made, wherein were repoſited the Bones of venerable Bede, Prieſt and Doctor, tranſlated and removed from St. CUTHBERT's Shrine. In the lower part of the firſt Work, the enſuing Latin Verſes were engraven now Tranſlated into Engliſh.

Continet hæc Theca Bædæ venerablis oſſa,
Senſum factori Chriſtus dedit atque datori;
Petrus opus fecit, Præſul dedit hoc Hugo donum;
Sic in utroque ſuum, veneratus utrumque (Patronum.

In ENGLISH.

This Coffin doth contain, the Bones of ve-(nerable BEDE,

Chriſt to the Maker Senſe did give, and to
(the Giver, Gold:
One PETER fram'd the Work, the Coſt
(Biſhop HUGH made:
So PETER and HUGO, Patrons both
(St. BEDE inclos'd in Mold.

Anno Mileno ter Centum, ſeptuageo
Poſtquam Salvator carnem de Virgine ſumpſit
Tranſtulit hoc Feretrum Cuthberti de prope
(tumba,
Iſtius Eccleſiæ Prior huc, poſcente Richardo
De Caſtro dicti Barnardi, cujus & oſſa.
Non procul hinc lapide ſub marmoreo re-
(quieſcunt.

In ENGLISH thus,

In the Year of our Lord, a thouſand, three hundred and ſeventy, RICHARD of Barnard-Caſtle, did moſt earneſtly procure, That the Bones of St. BEDE, lying nigh St. CUTHBERT's Shrine, ſhould be tranſlated into the Galiley, there to remain. This RICHARD deceaſed, for the Love he did bear to St. BEDE, cauſed his own Bones to be laid near him.

It appears in the Deſcription of the State of the Church of DURHAM, that the Bones of St. BEDE, were firſt laid in the Monaſtry of JARROW, and afterwards brought to DURHAM, and placed in a gold-

Golden Coffin on the right Side with the Body of St. CUTHBERT.

EDFRIDUS, a Prieſt in that Time, viz. 1020, did affirm and certainly record, That One Coffin contained both the Body of St. CUTHBERT, and the Bones of the venerable Dr. BEDE.

On the South ſide of the Galiley, was St. BEDE's Altar, before which his Bones and Reliques ly interr'd, under the ſame Place where his Shrine was exalted; to whoſe Memory an elegant Epitaph fairly written on Velom hangs upon the adjoining Wall.

The Reverend and Pious Sir GEORGE WHELER, Knight, one of the Prebendaries of this Cathederal, and Rector of HOUGHTON-le-SPRING in the Dioceſe and Neighbourhood, a true Admirer of venerable BEDE had ſeveral of his Children buried hard by, ordered his own Body to be interr'd as near BEDE's Tomb, as it conveniently could, without violating the ſacred Aſhes: For whom his only ſurviving Son GRANVILLE WHELER, Eſq; a true Inheritor of his Father's ample Eſtate, and eminent Virtues, erected a decent Marble Monument in the Body of the Church, contiguous to the Wall, behind which the Body lies buried. The Inſcription we reſerve for a Place in the Appendix.

Adjoining to the Bottom of the great Window, in the Weſt-end of the Galiley, was a fair Iron Pulpit, with Bars of Iron to ſupport the Monks in going up, of whom One

One did preach every Holy-day and Sunday, at One of the Clock Afternoon.

At the Weſt-end of the South Angle was a Font for baptizing of Children, when the Kingdom was interdicted by the Pope; which THOMAS LANGLEY Biſhop of DURHAM procured as a Privilege, upon ſpecial Favour, at the Pope's Hands.

In the Weſt-end of the Galiley are four fair colour'd, and ſumptuouſly glaz'd Windows.

In the firſt towards the South are three Lights; the middle having in it the Picture of Chriſt, as he was crucified on the Croſs, curiouſly painted and wrought in Glaſs, with the Sun and Moon above the Head thereof; in the higheſt Part of which Light, is the Picture of the Star that appeared to the three Wiſe-men or Kings underneath depictured, directing them to the Eaſt to ſearch out the new-born Child JESUS, the Holy One, born betwixt an Ox and an Aſs; to offer unto him Oblations and Sacrifices of Gold, Myrrh, and Frankincenſe; togethet with the Picture of the Virgin MARY, with Chriſt naked, ſitting upon her Knee, in moſt fine colour'd Glaſs.

In the Light towards the North is pictured GOD Almighty, having in his Hand a Ball or Globe, ſignifying the Earth, Air and Sea: And under that the Salutation of the Angel GABRIEL to the bleſſed Virgin MARY; and the Picture of the Holy ghoſt appearing to her in the Likeneſs of a Dove, in colour'd glaſs.

In the Light towards the South is the Picture of our Bliſſed Lady as ſhe was aſſumed into Heaven aſcended, glorifyed, and crowned: and underneath that the Picture of our Bleſſed Lady, with Chriſt new-born, naked, ſitting on her Knee, and ſucking her Breaſt, very lively ſet forth in fine colour'd glaſs.

In the ſecond, containing ſix fair Lights of glaſs ſever'd three above and three below.

The middle Light above contains the Picture of St. CUTHBERT, moſt lively colour'd in glaſs in his ordinary Epiſcopal Veſtments to ſay Maſs, with his Mitre on his Head, and a Croſier or Paſtoral-ſtaff in his Left Hand, having the Image of St. OSWALD's Head painted upon his Breaſt, ſupported with his right Hand, all in fine colour'd glaſs. Under his Feet, is written in the glaſs.

Sanctus Cuthbertus quondam Lindisfarnenſis Epiſcopus, hujus Eccleſiæ & Patriæ maximus Patronus.

The Light on the North-ſide of St. Cuthbert, has the Picture of St. BEDE, in his blue Habit, in fine colour'd glaſs; under his Feet is in glaſs

Sanctus Beda, qui vitam St. Cuthberti, & Multa alia, ab Eccleſia approbata conſcripſit; Cujus Oſſa, in hac Capella, in Feretro contenta

The

The Light on the South-ſide of St. Cuthbert hath the Picture of AIDANUS the Biſhop, moſt artificially ſet forth in fine colour'd Glaſs, as he was accuſtomed to ſay Maſs, with his Mitre on his Head, and a Croſier Staff in his Left Hand. Under his Feet is written.

Sanctus Aidanus Epiſcopus Lindisfarnenſis Eccleſiæ primus; prius in hac Sanctiſſima Dunelmenſi Eccleſia, fuit Prioratus.

Under which three Lights, by Partitions are three more large Pictures, in fine colour'd Glaſs, moſt curiouſly wrought, containing the Images of Aldunus, Edmundus and Eata, three Biſhops of Lindisfarne, as they were accuſtomed to ſay Maſs, with Mitres on their Heads, and Croſier Staffs in their Left Hands. Under EATA's Picture is,

Sanctus EATA Lindisfarnenſis Epiſcopus.

And above, in the higheſt Part of this Window, are ſix little glaz'd Lights, in Tower-manner, in fine colour'd Glaſs, containing ſome part of the Hiſtory of Chriſt's Nativity, the Marriage in Galilee, and his Miracles done upon Earth.

In the third Window, being moſt fair and ſumptuous, are alſo ſix Lights parted as before; in the higheſt part are three Pictures in fine colour'd Glaſs; the middle, being the

the Image of the glorious and bleſſed Virgin MARY, with CHRIST in her Arms, moſt curiouſly wrought in glaſs; under whoſe Feet is written,

Sancta MARIA.

And on the North ſide of her is the Picture of St. OSWALD King, in coloured Glaſs, neatly ſet forth, with a fair Croſs in his Hand; under whoſe Feet is

Sanctus Oſwaldus, Fundator ſedis epiſcopalis Lindisfarnenſis, quæ nunc eſt Dunelmenſis: (cujus Anima in Feretro St. Cuthberti eſt humata.

On the South Side of her is the Picture of Holy King HENRY, in fine coloured Glaſs, with his princely Sceptre in his Hand; under whoſe Feet is written,

Rex HENRICUS.

Under thoſe in three large Lights, and firſt oppoſite to St. MARY is placed the Picture of THOMAS LANGLEY Biſhop, moſt curiouſly and worthily wrought in fine coloured Glaſs, with his Mitre on his Head, and his Croſier Staff in his Hand, as he uſed to ſay Maſs, having his Arms excellently blazoned in the beſt coloured glaſs

above his Head; he being a moſt famous Benefactor in rebuilding this Galiley, as is moſt truly and largely recorded in the Hiſtory of the Monaſtical Church of Durham; under whom is written

Thomas Langley Rector Eccleſiæ, ad honorem Dei, epiſcopus Dunelmenſis; & duas cantarias In eadem fundavit & dotavit.

And under St. OSWALD's is the Picture of WILFRIDUS Biſhop, in fine colour'd Glaſs, as he uſed to ſay Maſs, with his Mitre on his Head, and a Crofier Staff in his Left Hand; under whoſe Feet is

Sanctus Wilfridus primo Lindisfarnenſis Monachus, poſt Abbas Ripenſis, ultimo Archi-Epiſcopus Eboracenſis; uno anno rexit Epiſcopatum Lindisfarnenſem.

And under King HENRY is the Picture of Biſhop CEDDA, in the ſame finely coloured Glaſs, as accuſtomed to ſay Maſs, his Mitre being on his Head, and a Crofier Staff in his Left Hand, all exquiſitely adorn'd; under his Feet

Sanctus Cedda, primo Lindisfarnenſis monachus,
Poſt Abbas in Leſtingham, tribus annis rexit
Archiepiſcopatum, Eboracenſem, & etiam rexit

Epiſcopatum Lichfeldenſem.

In this Window above the former are ſix little glaz'd Tower Windows, in fine coloured Glaſs is repreſented the Flight of Chriſt, Joſeph and Mary into Egypt, being purſued by Herod, together with moſt part of the Story thereof.

In the fourth Window alſo be ſix fair Lights ſever'd as before, containing in the higher part three large Pictures in three Lights, moſt exactly faſhioned, being the Images of three Holy Kings, moſt godly and bountiful to the Church, and to St. Cuthbert, viz. ALURED, GUTHRED, and ELFRID, moſt Princely decked, and formed in their Royal Apparel, and their Scepters in their Hands, in fine coloured Glaſs, of whoſe Liberality and marvellous Munificence, St. BEDE's Hiſtory makes mention.

Under them are in large Pictures in fine colour'd Glaſs, three Biſhops of Lindisfarne, as they uſed to ſay Maſs, with Mitres on their Heads, and Croſier Staffs in their left Hands; under their Feet is to be ſeen

Sanctus Egfridus Lindisfarnenſis
Sanctus Ethelwoldus Lindisfarnenſis.

Under the third no Name to be ſeen, ſaving EPISCOPUS. All which Pictures aforeſaid, are moſt largely and ſumptuouſly ſet forth, in their formal Apparel, as before deſcribed.

In

In the higheſt part of which Window are ſix little Tower Windows, finely coloured and glazed, containing the moſt part of the Story of Chriſt's Death Burial, Reſurrection and Aſcenſion, moſt excellently ſet forth, pictured, and deſcribed in fine coloured Glaſs.

The Cuſtom of the Church of Durham in burying of Monks.

The Monk as aſſoon as he ſickneth, is conveyed with all his Appurtenances, or Furniture from his own Chamber in the Dormitory, to another in the Farmery, or Infirmary, in order to his having both fire, and more convenient keeping; no fire being allowed in the Dormitory.

And when his Attendants perceived that he could not live they ſent for the Priors Chaplain, who ſtaid with him till he yielded up the Ghoſt: Then the Barber was ſent for, whoſe Office it was to put down the Cloths and to bare him, and to put on his Feet-ſocks and Boots, and to wind him in his Cowle and Habit. Thence he is immediately carried to a Chamber, called the Dead Mans Chamber, in the Infirmary, there to remain till night; The Prior's Chaplain aſſoon as he is covey'd to the Dead Mans Chamber, locks the Chamber Door where he died, and carries the Key to the Prior. At Night he is removed from the Dead

mans

Mans Chamber into St. ANDREW's Chappel adjoyning to the ſaid Chamber and Infirmary, there to remain till Eight of the Clock in the Morning, the Chappel being a Place ordained only for ſolemn Devotion. The Night before the Funeral, two Monks either in kindred or kindneſs neareſt to him were appointed by the Prior to be eſpecial Mourners, and to ſit all Night on their Knees at the dead Corps Feet; and the Children of the Almery ſitting on their Knees, in ſtalls on either ſide of him, were to read David's Pſalms all Night over till eight in the Morning, when the Corps was carried to the Chapter-houſe, where the Prior and the whole Convent met it, and there ſaid their Dirge and Devotion; none being permitted to approach the Chapter-houſe during the time of their Devotion and Prayers for his Soul. Their Devotion ended, the Corpſe was carried by the Monks from the Chapter-houſe through the Parlour, the Place, where Merchants uſed to utter their Wares, ſtanding betwixt the Chapter-houſe and the Church-door, and ſo through the ſaid Parlour into the Centry-garth, where he was buried, and a Chalice of Wax laid upon his Breaſt, having his blue Bed holden over his Grave by four Monks during the Funeral: Which Bed is due to the Barber for his duty aforeſaid, and his making the Grave. At the time of his Burial, only one Peal was rung.

The Cuſtom of burying Priors.

The Priors of the Houſe of DURHAM were accuſtomed in the Old time, to be buried in their Boots, and woond in their Cowles by the Barber, as the Monks uſed to be buried; for he was conducted out of his Lodging in the Priory to the Chamber in the Infirmary called the Dead Mans Chamber, there to remain a certain time, at Night he was carried into a Chappel oppoſite to that Chamber Door, called St. ANDREW's Chappel and was watched all that Night by the Children of the Almery, reading David's Pſalter over him; and two Monks either of kindred or kindneſs were appointed to ſit all Night at his Feet, Mourning for him: In the Morning he was carried into the Chapter-houſe, where the ſame ſolemn Service was performed for him, which the Monks had at their Burial; thence he was carried through the Parlour into the Centrey-garth to be buried, where every Prior did lye under a fair Marble Stone: And the Monks and Barber buried him with a little Chalice of Silver, other Metal or Wax, which was laid upon his Breaſt within the Coffin, and his blue Bed was holden over him by four Monks till he was buried, which the Barber had for his pains for making the Grave, and burying him, as he had for the Monks.

Afterwards the Priors came to be buried within the the Church and not in the Centrey-garth, in the ſame order and Habit, with the Mitre, and all other their Furniture, as their Predeceſſors were buried before them in the Centrey-garth, in every reſpect, as aforeſaid. All which Priors were great Benefactors to the ſaid Church, both during their Lives and at their Deaths as the Hiſtory of the Church more at large declareth.

The Names of the Priors of Durham buried within the Abbey Church.

JOHN FOSSER was the firſt Prior that attempted to be buried within the Abbey Church, out of the Centrey-garth.
ROBERT BERRINGTON de WALWORTH, Prior, who firſt obtained the Uſe of the Mitre, with the Crofier Staff.
JOHN HEMMINGBURGH
JOHN WASHINGTON
WILLIAM EBCHESTER
JOHN BURNBY
ROBERT EBCHESTER
JOHN AUCKLAND.
THOMAS CASTELL
HUGH WHITEHEAD died at LONDON, and lyeth buried in the Church of the Minorites, near the the Tower: He was the laſt Prior of the Church of DURHAM, and the firſt Dean.

The Biſhops of DURHAM uſed in Antient times to be buried in the Chapter-houſe which ſtands in the Eaſt Alley of the Cloyſters, they not preſuming to lye nearer the Holy Body of St. CUTHBERT, their Names are engraven upon the Stones under which they lye, with a Croſs at the beginning of each Name.

AIDANUS Epiſcopus, Epiſcopus Lindiſfarnenſis, qui obijt A. D. 651.

ALDUNUS or ALDWINUS Epiſcopus. The firſt Biſhop of Durham, and firſt Founder of the Abbey Church. A. D. 990.

EDMUMDUS Epiſcopus, forte fortuna, a Monachis diſſidentibus electus. He died at Gloceſter, and was tranſlated thence to be buried in the Chapter-houſe at Durham. A. D. 1048.

EADREDUS Epiſcopus under the ſame Stone.

GUALTERUS Epiſcopus, under the ſame Stone with Aldunus, without his Name inſcribed, being buried privately, being ſlain in Gateſhead Church by the Northumbrians. Anno 1081.

GULIELMUS I. de Karilepho. He with Malcolm King of Scots, and Turgot, Prior of this Church, having firſt pulled down the Church built by Aldunus, laid the Foundation of the preſent Church, July 30, or, as others Aug. 11. 1093.

RANULPAUS Epiſcopus.

GALFRIDUS Epiſcopus.
GULIELMUS II. Epiſcopus.
HUGO de Puteaco Epiſcopus.
PHILIPPIUS Epiſcopus.
RICHARDUS de Mariſco Epiſcopus.
NICHOLAUS de Farnham Epiſcopus.
GUALTERUS de Kirkham Epiſcopus.
ROBERTUS STICHEL Epiſcopus.
ROBERTUS de Inſula Epiſcopus 1283.
RICHARDUS de Kellow Epiſcopus 1316.

Theſe two ly buried before the Biſhops Seat, under two fair Marble Stones, with their Images in Braſs curiouſly engraven, but now defaced.

TURGOTUS Prior of DURHAM, made Biſhop of St. ANDREWS in SCOTLAND, by King MALCOLM, Anno 1109; he wrote the Lives of Queen MARGARET and MALCOLM, her Husband, in the SCOTTISH Tongue; upon his Requeſt and Petition at his Death, his Body was carried to DURHAM, and lieth buried among the Biſhops in the Chapter-houſe.

In the ſaid Chapter-houſe, at the upper End is a fair Stall or Seat of Stone, where the Biſhops have always been, and continue to be inſtalled; it being alſo the Place where the Biſhop ſits, when he keeps his Viſitation for the Cathedral Church: Next to it a Chair of Wood is faſten'd in the

Wall, where the Priors did, and the Deans ſit at that Viſitation.

In the South ſide of the ſaid Chapter-houſe was a Priſon, to which ſuch Monks were committed for a certain Time, who had committed any light Offences happening among themſelves.

In the ſaid Chapter-houſe, above the great Door, is a fair Glaſs Window, containing the Off-ſpring of the Root of JESSE, in moſt fine coloured Glaſs, artificially wrought and pictured; in the Top is the Picture of the bleſſed Virgin, with Chriſt in her Arms.

The Cuſtom of burying Biſhops in the Chapter-houſe.

The Biſhops of DURHAM, when they died, were brought to the Abbey Church of DURHAM to be interr'd; the Prior and Monks meeting the Corpſe at the Church-yard Gates on the Palace Green, where they received and carried him through the Church into the Chapter-houſe to be buried. At which was uſed great Solemnity and Devotion, by the Prior and the Monks of the Church, according to the ancient Cuſtom of burying Biſhops in old Times. The Cuſtom then was, to bury them with their Albe, Stole and Phannel, and their other Veſtments wherein they uſed to ſay Maſs, a Mitre on the Head, and a Croſier Staff in the Hand, and ſo laid in the Coffin, with

a

a little Chalice of Silver, other Metal, or Wax; which Wax Chalice was gilt finely about the edge, and the knobs in the midſt of the Shank of the Chalice, and about the edge of the Patten or Cover, and the Foot of it alſo was gilded; which Chalice was ſet upon his Breaſt in the Coffin, and its Cover nail'd down, and very ſolemn Service performed at the Funeral.

The Prior and Monks had the Horſes, Chariot, and all other things that came with the deceaſed Biſhop, ſuch things being due to them by Ancient Cuſtom, as appears in the Hiſtory of the Church of DURHAM at large.

But afterwards the Biſhops came to be buried in the Abbey Church, who were interred as they uſed to ſay Maſs, with all the Furniture belonging thereto as their Predeceſſors were in the Chapter-houſe. Which Biſhops were great Benefactors to the ſaid Church both durring their Lives and at their Death, as is largely declared in the Hiſtory of the Church.

The Names of the Biſhops of Durham buried within the Abbey Church.

ANTHONY BEEK, Biſhop of DURHAM, and Patriarch of JERUSALEM, was the firſt that ever attempted to be buried in the

the Abbey Church, near the ſacred Body and Shrine of St. CUTHBERT.

LUDOVICUS BEAUMONT Epiſcopus.
RICHARDUS de BURY Epiſcopus.
THOMAS HATFIELD Epiſcopus.
GUALTERUS SKIRLAW Epiſcopus.
ROBERTUS NEVIL Epiſcopus.
CUTHBERT TUNSTAL Biſhop being deprived of his Biſhoprick by Queen ELIZABETH, was kept Priſoner in the Arch-biſhop of CANTERBURY's Houſe at Lambeth, where he died a profeſs'd Catholick, and lyeth buried under a fair Marble Stone, in the Pariſh Church of Lambeth, where he was firſt conſecrated Biſhop 20 Years before.

At the Eaſt End of the Chapter-houſe, and on the South ſide of the Quire, there is a Yard called the Centrey-garth, where all the Priors and Monks were buried; in which Garth was a Vault beſet within on each Side with Maſon-work of Free-ſtone; and at either End, and over the midſt of the ſaid Vault, did lye a fair Through, and at each ſide of the Stone it was open, through which were caſt the Bones of the Monks whoſe Graves were opened for other Monks to ly in; which Vault was made to be a Charnel-houſe, to caſt dead Mens Bones in.

There were many Gentlemen of good Worſhip buried in the Centry-garth, becauſe they deſired to ly near Holy St. CUTHBERT,

BERT; and among others was a Gentleman of good Worth and Worſhip, called Mr. RACKET, (who was buried in the ſaid Centry-garth, near the Door going into the Nine Altars, oppoſite to the Holy Man St. CUTHBERT's Shrine) who had a fair Tomb of white Marble, whereon he was pictured in Braſs, in his Coat Armour, and his Sword girt about him; and at every Corner of the Marble Stone was an Evangeliſt in Braſs likewiſe.

There was another Gentleman called Mr. ELMEDEN, who was buried in the ſaid Garth without the Nine Altars Door, and a fair Through Stone upon him: And divers other Gentlemen buried there, whoſe Memories are periſhed, and their Monuments are periſhed.

The Priors buried in the Centery-garth had each one a Tomb-ſtone, either of Marble or Free-ſtone, which Dean WHITTINGHAM caus'd to be pull'd down and taken away, and did break and deface all ſuch Stones as had any Pictures of Braſs, or other Imagery-work or Chalices wrought upon them; and the Reſidue he took away and employed them to his own Uſe, in making a Waſhing-houſe with them at the End of the Centery-garth for his Laundreſſes; ſo that it cannot now be diſcerned that any have been buried in the Centrey-garth, it being ſo plain and ſtreight; for that Dean could not endure any ancient Monuments, ſo ſhewed no Reſpect to the Memory of his Predeceſſors.

With-

Within the Abbey Church were two Marble Holy-water Stones, artificially made and engraven, and boſs'd with hollow Boſſes on the out-ſides thereof curiouſly wrought: That at the North Door was one half more capacious than the other at the South Door, both of the ſame Workmanſhip; theſe were taken away by Dean WHITTINGHAM, and removed into his Kitchen, and employ'd to prophane Uſes, ſtanding there during his Life; his Servants ſteeping their Beef and Salt Fiſh therein, there being a Conveyance in the Bottoms to let out the Water, as they had when in the Church. After that Dean's Death the greater was removed to the lower End of the Dean's Buttery, where the Water Conduit is ſet, and next unto the Wine Cellar, for the Servants to waſh their Pots and Cups therein before they ſerve them at the Table. The Foot of the great Holy-water Stone was laid without the North Church Door, and afterwards plac'd in the Earth, in LAMB's Shop the Black-ſmith upon Framwelgate Bridge-end, now there to be ſeen.

Moreover, Mrs. WHITTINGHAM, after her Husband the Dean's Death took away the leſſer Holy-water Stone out of the Deanery Kitchen, and had it ſet in the Kitchen in her own Houſe, in North Baily, oppoſite to the Deanery Orchard, at the Eaſt End of the Cathedral. She likewiſe carried from the Centrey-garth ſeveral Grave-ſtones of blue Marble, and other Through Stones that lay upon the Priors and the Monks, when ſhe built

built her ſaid Houſe in the Baily: Some of them are laid in the Threſholds of the Doors, and two great Ones did ly without the Doors, oppoſite to her Front; for which ſhe was complained of, ſo ſhe laid thoſe Stones without the Door, which before were made Wall-faſt within her Houſe. Thus theſe Monuments erected to continue the Memories of good Men, were by her defaced and employ'd in prophane Uſes.

In the Centery-garth, under the South end of the Nine Altars betwixt two Pillars adjoyning to the Nine Altars Door, was a Song-ſchool erected for the Teaching ſix Children to ſing for the Maintenance of Gods Service in the Abbey Church, who had their Meat and Drink among the Children of the Almery at the Expence of the Houſe: This School was built with the Church, and was neatly boarded within round about two yards high, and had a Desk from one end of the School to the other to lay their Books on: The Floor was boarded for warmneſs, and about it long Forms faſten'd in the ground for the Children to ſit on; and the Place where the Maſter did ſit and teach was all cloſe boarded both behind and on each ſide for warmneſs. His Office was to teach the ſix Children to ſing, and Play on the Organs every Principal Day, when the Monks did ſing their High Maſs and at Even-ſong; but the Monks, when they were at Mattens, and Service at Midnight, did one of them play on the Organs themſelves and none elſe. The ſaid Maſter had his Chamber ad-

adjoyning to the ſaid Song-ſchool, where he lodg'd, and his Diet in the Prior's Hall among the Priors Gentlemen, and his other Neceſſaries were found at the Houſes Charges till the ſuppreſſion of the Houſe, when the School was pull'd down, ſo as its difficult to find where it ſtood.

Of St. Cuthbert's Death, and the Tranſlation of his Body to Durham.

On the 20 of the Calends of March, in the Year of Chriſt 687, St. CUTHBERT ended his Life, and was buried in Holy Iſland, where he was Biſhop three Years, in St. Peter's Church by the Altar, in a Grave of Stone purpoſely made for him. Eleven Year after he was taken out of the ground the 20 of the Calends of March in the ſame Calends he dyed, his Body was found ſafe, uncorrupted, flexible, and only like one aſleep, with all his Maſs-cloths ſafe, and freſh as when firſt put on him: At which time they enſhrined him in a new Sepulcher, or Feretory, above the Pavement of the Church, where he ſtood a long ſpace.

He is ſaid to be deſcended from the Blood Royal of the Kings of Ireland, being Son of one MURIARDACH and SABINA his Wife, a King's Daughter: He was educated in the Abbey of Mailroſe, firſt under Eata, and then under Boiſil, who ſucceded Eata.

Eata. After Boiſil's Death he was made Abbot of that Monaſtry, which he govern'd with great care and ſincerity. He was Anchorite thirteen years, a Monk thirty ſeven Years, and Abbot fourteen Years.

Afterwards Eardulphus Biſhop, and the Abbot Eadred about the Year 890, did carry away St. CUTHBERT's Holy Body from Holy-Iſland, and fled with it Southward ſeven Years from Town to Town, becauſe of the great Perſecutions and Devaſtations of the DANES and other Pagans, not only in Northumberland, but in many other parts of England; and the Men of the Iſland and Shire when they ſaw the Body of their St. CUTHBERT was gone, they left their Poſſeſſions and Goods and followed after him: When the Biſhop, the Abbot, and the reſt weary with travelling in ſuch dangers, entertain'd Thoughts of carrying the Saint into Ireland for his better ſecurity; and being upon the Sea in a Ship, three Waves were miraculouſly turned into Blood, and the Ship ſuddenly was driven back by a Tempeſt upon the Shore again; and by the Violence of the Winds and raging Waves it was caſt upon one ſide, whereby the Book of the Holy Evangeliſts curiouſly written and adorned with Gold and precious Stones on the Cover, fell out of the Ship to the bottom of the Sea: Which diſaſter afflicting them ſore, St. CUTHBERT appearing in a Viſion to HENDREDUS one of his Monks, commanding them to ſearch the Shores for the Book loſt at Sea three miles from Land:

As they were admoniſhed they found it much more beautifull then before, both within and without, being no way injured by the Salt Water, but rather poliſhed by ſome Heavenly Hand, which did not a little increaſe their joy. They being weary with ſeeking the Book, and with bearing the Saints Body, he preſented to their Eyes a Bridle hanging on a Tree, and a Red Horſe running towards them that offered himſelf to be bridled, to eaſe their Labour in carrying the Cheſt wherein St. CUTHBERT's Body lay. Upon which Horſe they carried him to CRAKE MINSTER, and reſted there four Months with the Body, which they afterwards brought to CUNEAGESTRE, now Cheſter in the Street, Anno 887, where they remained 113 Years, during the reſt of the DANISH War; at the End thereof ALDWINUS the Biſhop fled with St. CUTHBERT's Body to Rippon, to lay it by the Body of St. WILFRID: But four Months after their Arrival at RIPPON, the Daniſh Wars ceas'd, they intending to bring him again to CHESTER, and coming with him on the Eaſt ſide of DURHAM, to a Place call'd WARDEN-LAWE, they could not with all their Force remove his Body further, it ſeeming faſtned to the Ground; which ſtrange and unforeſeen Accident produced great Admiration in the Hearts of the Biſhop, the Monks and their Aſſociates, whereupon they faſted and prayed three Days with great Devotion, to know by Revelation from GOD, what

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to do with the Holy Body; which was ſoon granted to them, it being revealed to EADMER, a virtuous Man, That he ſhould be carried to DUNHOLME, where he was to be received to a Place of reſt: But being again in Diſtreſs, in not knowing where DUNHOLME lay; but as they proceeded, a Woman wanting her Cow, called aloud to a Companion to know if ſhe had ſeen her Cow? who anſwered aloud, She was in DUNHOLME; a happy and heavenly Echo to the diſtreſſed Monks, who thereby had Intelligence that their Journey's End was at Hand, and the Saint's Body near it's reſting Place; thereupon with great Joy they arrived with his Body at DUNHOLME, in the Year 997, which was a barbarous and rude Place, repleniſhed with nothing but Thorns and thick Woods, the midſt only excepted, where the Church now ſtands, which was plain and commodious for their Purpoſe; where they erected a little Church of Wands and Branches, wherein they laid the Body, till a more ſumptuous Church was finiſhed, wherein they might enſhrine him; this they eſſayed to do with all their Power, UTHRED King of Northumberland aſſiſting them, and cauſed the Country People to cut down the Wood and Thorn-Buſhes which moleſted them; and ſo made all the Place where the City now ſtands, habitable and fit to erect Buildings upon; which gave great Encouragement to Aldwinus the Biſhop to haſten the finiſhing of this Church; which accordingly being done, he tranſlated the Body

Body of St. Cuthbert from the wanded, or Bough Church, to the white Chappel which he had newly built, which was a Part of the great Church, not then finiſhed, where it lay four Years: But after the great Church was finiſhed and conſecrated, on the 20th of September he tranſlated the Body out of the white Chappel into the great Church, which he made a Cathedral, erecting his Biſhop's See at Durham, where it continues. Biſhop ALDWINUS died three Years after he had eſtabliſhed the Biſhops See in DURHAM, and finiſhed his Cathedral Church, in the Year 1020; which Church was famous for the Succeſſion of ſix Biſhops in it, viz. EDMUNDUS, EADREDUS, EGELRIC, EGELWINE, WALCHERUS and WILLIAM CARILEPHO, or CARILEF, that magnificent Prelate, not being content with the Smallneſs and Homelineſs of the Edifice which Aldwinus erected, as being too little for ſo great a Saint, did pull it down 76 Years after Aldwinus had finiſhed it; and inſtead thereof did erect the magnificent and famous Structure ſtill remaining; Himſelf, Turgot the Prior, and Malcolm King of Scotland laying the firſt Three Stones in the Foundation, upon the 30th of July, or Auguſt 11th, Anno 1093; this Biſhop cauſed the Monks to labour daily in the Holy Work, Meal Times, Prayer, and Service only excepted; King Malcolm being the chief Benefactor in the Building; and before the People conſtituted Prior Turgot Arch-deacon and Vicar General in his Dio-

Dioceſe; and going to Rome two Years before his Death, he obtained Licence of Pope Gregory the VII. to remove the Monks of the Benedictine Order from WEREMOUTH and JARROW, to the Cathedral at Durham, where he placed them in the Rooms of the Canons expelled for their lewd and lazy Lives: And he dying 1095. the ſecond Year after laying the Foundation, his Succeſſor Ranulph Flamberd, favouring and vigorouſly promoting that excellent work, did in the twenty nine Years he continued Biſhop build the ſame from the Foundation, almoſt to the Covering; but it was not fully finiſhed till Nicholas Fernham Biſhop and Thomas Melſonby Prior, two worthy Perſons, arched it over Anno 1242, and ly buried both under One Stone in the Chapter-houſe. However, long before the Church was finiſhed, St. Cuthbert's Body was again tranſlated by Biſhop Ranulph, from the Cloyſter-garth, wherein Biſhop William Carileph erected a ſumptuous Tomb for him to ly in, at removing the body out of Biſhop Aldwinus's old Church then demoliſhed, to make Way for the Foundation of the preſent Fabrick. In which new Church was erected a fair and ſumptuous Shrine, called the Feretory, about three Yards from the Ground; behind the High Altar, at the Eaſt end of the Quire, where his body was ſolemnly placed in an Iron Cheſt, within the ſaid Shrine, where it lay quietly without Moleſtation, till the Suppreſſion of the Church: And the book of the four Evan-

vangeliſts which fell into the Sea, and ſo miraculouſly was landed and found again, was laid on the High Altar, as a fit Monument to preſerve the Memory of ſo great a Saint.

And becauſe theſe Holy Biſhops and Monks would not be unmindful even of ſmall Favours done them, and for the Honour of their Holy Saint; ALDWINUS, and RANULPH FLAMBERD, as Biſhop WILLIAM CARILEPH intended, on the outſide of the North Weſt Turret of the Nine Altars, erected the Monument of a Milk Maid milking her Cow, at building the new Church, in grateful Commemoration of that Maid, who ſo fortunately in their great perplexity directed them to Dunholme, where the Body of their great Saint was to reſt until the Reſurrection; Which Monument, tho' defaced by the Weather, is viſible at this time.

The Tomb erected in the Cloyſter-garth by Biſhop Carileph, till the Shrine was finiſh'd in the New Church, to receive St. Cuthbert's Body.

WILLIAM CARILEPH Biſhop of DURHAM, before he took down, Biſhop ALDWINUS's old Fabrick, prepared a fair and beautiful Tomb of Stone in the Cloyſter-garth, a yard above the ground, where

where St. CUTHBERT was depoſited, in expectation of a Shrine in the New Church, over which was laid a great and comely broad Marble. But when his Body was Tranſlated to the Feretory, where it was inſhrined, in Honour of him was made a large and curious Marble Image, repreſenting St. CUTHBERT finely pictured, with beautiful gilding and painting in the form he was wont to ſay Maſs, with his Mitre on his Head and a Crofier Staff in his Hand, and his Veſtments curiouſly engraven, which was placed upon the Tomb Stone aſſoon as his Body was inſhrined in the New Church, and round the ſame as well at the ſides, as at both ends were ſet up Wooden Stanchels ſo cloſe, a Man could not put his Hand between them, ſo could only look through it to view that exquiſite Picture lying within: It was covered above with Lead not unlike a Chappel. This becoming Monument ſtood oppoſite to the Parlour Door through which the Monks were carried into the Centrey-garth to be buried, now turn'd into a Store Houſe, having Rooms above where the Regiſters Office is kept. Soon after the ſuppreſſion of the Abbey, Dean HORNE demoliſhed that fair Monument, venerable for its Antiquity, converting the Lead, Wood, and Stones to his own uſe; and the Image of St. CUTHBERT he left perfect, laying it on a ſide againſt the Cloyſter Wall before the ſaid Parlour Door: But when Dean WHITTINGHAM began to govern, he cauſed this Image, as he did many other

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Antient Monuments to be defaced, and broken in Pieces, he being unwilling, that any Monument of St. CUTHBERT, or of others formerly famous in this Church, or Benefactors to it, (as the Priors his Predeceſſors had been) ſhould remain undefaced, in Memory of the Holy St. CUTHBERT, a Perſon ſent hither by the will of Almighty God, to be the Occaſion of building the ſaid Monaſtical Church, and Houſe, where they have their Livings and Commodities of Life to this Day.

The Eaſt Alley of the Cloyſters.

Many Years paſſed from the Foundation of the Church to the building of the Cloyſters in the time of Biſhop SKIRLAW and Biſhop LANGLEY, who were the Founders and Builders of the ſaid Cloyſters, the firſt giving two hundred Pound in his Lifetime and by Will four hundred Pound for that purpoſe; the ſecond gave eight hundred and thirty eight Pound, ſeventeen Shillings and ſix Pence, they bearing all the Charge of the Building and Workmanſhip; and were the firſt who did cauſe to be ſet painted in the Glaſs in the Windows from the Cloyſter Door to the Church Door, the Whole ſtory and Miracles of the Holy Man St. CUTHBERT, from the Day of his Nativity to his Death. There you might have ſeen his Mother lying in her Childbed, and that after ſhe was delivered, the brigh-

brighteſt Beams did Shine from Heaven upon her, and upon the Child lying in the Cradle, as if to every Mans thinking the Holy Ghoſt had overſhadow'd them; for whoſoever ſaw it thought the whole Houſe had been all on fire, the Beams illuminating every thing both within and without. Alſo how the Biſhop baptized the Child, calling his Name YULLOCK, in the Iriſh Language, in Engliſh CUTHBERT; the Biſhop who baptized, and had the keeping of the Virtuous and Godly Child, was called EUGENIUS; and the City where this was done was named HARDBRECUNB, for he was bleſſed of God from his Mother's Womb; for every miracle he afterwards did, from his Infancy, was placed in the ſaid Windows by it ſelf, having underneath ſeveral Latin Verſes, explaining the meaning of each of them. Afterwards in King EDWARD the VIth's Days this Hiſtory was taken down by Dean HORNE, and broken to pieces, for he could never endure the Antient Monuments, Acts or Deeds, that gave any Light to true Religion.

Alſo in the Cieling of this Cloyſter is painted or cut in the Wainſcot, the Arms of many Biſhops, Noblemen, Knights, and other Men of Worſhip, who had liberally beſtowed Gifts on the Church.

There was a Godly Ceremony practiced by the Prior, and Monks, every Maundy Thurſday, viz. The Thurſday before Eaſter, Eighteen aged poor men were appointed to come to the Cloyſter that Day, having their

Feet firſt clean waſhed, there to remain till the Prior and the Convent ſhould come; which was about nine of the Clock or thereabouts, they ſitting between the Parlour Door and the Church Door, on a long Form, which ſtood always in the Church beyond the Veſtry door, and was only brought out into the Cloyſter on Maundy Thurſday. The Prior and Convent being come, ſome Prayers being firſt ſaid, one of the Prior's Servants brought a Baſon full of clean Water, and the Prior did waſh the poor mens Feet one after another with his own hands, and dryed them with a Towell, and kiſſed their Feet. Which finiſhed he liberally beſtowed thirty pence in money on each of them, and ſeven red Herrings a piece, and ſerved them himſelf with drink, and three Loaves of Bread, and certain Wafer-cakes. And the Office being over, the Form was removed to its Place again, for men to ſit upon in time of Divine Service, ſince the Diſſolution of the houſe it was placed under the Te Deum Window, and the Clock.

At going out of the Cloyſters, through an Entry into the Deanery, at the Top of the Stairs, behind the Door called the Uſher Door, on the Right Hand behind the ſaid Door, is another Door going into the Regiſter, wherein certain old written Books of the Records and Evidences of the Monaſtical Houſe of DURHAM did lye; as alſo a Copy of the Foundation of Greatham Hoſpital, which was alſo regiſtred in the ſaid Book of Records; and

and there to be found, ſhould any misfortune happen to the ſaid Foundation of Greatham Hoſpital. The Keeper of the ſaid Regiſter-houſe was called George Baites; he was alſo Clerk of the Feretory at that time. It was always the Regiſter-houſe, till TOBIAS MATHEW Dean of DURHAM removed it into the Parlour, lately mentioned.

The South Alley of the Cloyſters.

On the South ſide of the Cloyſters, was faſtned to the Wall at the ſide of the Cloyſter Door, a Seat, having four Feet and a back of Wood, and was boarded underfoot for warmth; on this the Porter was ſeated to keep the Cloyſter Door. The laſt Porter was EDWARD PATTISON. From the ſaid Stool weſtward on the South ſide, was a fair, long Bench of Stone, almoſt to the Frater-houſe Door, whereon were ſeated certain Children in a row, the whole length of the ſame upon Maundy Thurſday, it ſeeming intended for that purpoſe; The whole Convent of Monks had each a Boy aſſigned him, whoſe Feet he was to waſh and dry with a Towell, and every Monk then kiſſed the Feet he had waſhed, and gave to each Child thirty pence in Money, ſeven red Herrings, three Loaves of Bread and to each Boy a Wafer-cake, the Monks ſerving every Child with Drink themſelves; and this Godly Ceremony thus ended, after certain Prayers ſaid by the Prior and whole Con-

Convent, they all departed in a good Devotion. At the end of the ſaid Bench adjoyning to the Frater-houſe Door was a fine Almery fixed to the Wall, and another on the other ſide of the Door; the forepart of the Almeries was through-carv'd Work, to admit Air to the Towells, and three Doors in the forepart of each Almery, and a lock on each Door, to which every Monk had a Key, to dry their Hands with the Towells when they waſhed and went to Dinner. This Stool and Bench TOBIAS MATHEW Dean of DURHAM cauſed to be taken down, and made as plain as the reſt of the Floor of the Cloyſters.

The Frater-houſe.

In the South Alley of the Cloyſters, is a large Hall, called the FRATER-HOUSE, finely wainſcotted on the North and South ſides; and in the Weſt and Nether Part thereof is a long Bench of Stone, in Maſon-work, from the Cellar Door to the Pantry or Cove Door; above the Bench is Wainſcot Work two Yards and a half high, finely carved, and ſet with imbos'd Work in Wainſcot, and gilded under the carved Work. Above the Wainſcot was a large Picture of our Saviour CHRIST, the bleſſed Virgin MARY, and St. JOHN, in fine gilt Work, and moſt excellent Colours, which Pictures having been waſhed over with Lime, did long appear through it.

This

This Wainſcot hath engraven on the Top of it, THOMAS CASTELL Prior, Anno Domini 1518, Menſis Julij, whence it is manifeſt, That Prior CASTEL wainſcotted the Frater-houſe round about. Within the Frater houſe Door, on the Left Hand at entering, is a ſtrong Almery in the Wall, wherein a great Mazer, called the Grace Cup did ſtand, which did every Day ſerve the Monks, Grace being ſaid, to drink in, round the Table, which Cup was finely edged about with Silver, and double gilt; in the ſame Place were kept many large and great Mazers after the ſame Sort; among which was one called JUDAS's Cup, edged about with Silver and double gilt, having a Foot under it, to ſtand upon, of Silver double gilt, which was never in Uſe but on Maundy Thurſday at Night in the Frater-houſe, where the Prior and whole Convent did meet to keep their Maundy. In the ſame Almery was preſerved a goodly Cup called St. BEDE's Bowl; the outſide was of black Mazer, the inſide of Silver double gilt, and the Edge finely wrought about with Silver, and double gilt; and in the midſt was the Picture of the Holy Man St. BEDE, ſitting in a writing Poſture; the Foot thereof was of Silver double gilt, with four Joints of Silver coming down, all double gilt, from the Edge to the Foot, to be taken in Pieces. In that Almery lay all the beſt Plate that ſerved the whole Convent in the Frater-houſe on Feſtival

val Days, and there was a fine Work of carved Wainſcot before it, and a ſtrong Lock on the Door, ſo as none could perceive there was any Almery at all, the Key-hole being made under the carved Work of the Wainſcot: And there is another large Almery within the Frater-houſe on the Right Hand in going to the Cellar, of Wainſcot, having ſeveral Almeries within finely wrought, and varniſhed over with red Varniſh, in which lay ſeveral Table-Cloths, Salts, Mazers, a Baſon and Ewer of Latten, with other Things pertaining to the Frater-houſe, and the Loft where the Monks did dine and ſup. And every Monk having his Mazer ſeverally by himſelf to drink in, and had all other Things that ſerved the whole Convent, and the Frater-houſe in their daily Service, at their Diet, and at their Table; all the ſaid Mazers were finely edged with double gilt Silver and another Baſon and Ewer of Latten, the Ewer pourtray'd like a Man on Horſeback, as riding a hunting, which ſerved the Sub-Prior to waſh at the aforeſaid Table, he ſitting there as Chief.

In this Frater-houſe the Prior and whole Convent of the Monks held the great Feaſt of St. CUTHBERT in Lent, having their Meat ſerved out of the Dreſſer-window of the great Kitchen, into the Frater-houſe, and their Drink out of the great Cellar; and in the Eaſt End, being the higheſt End of the Frater-houſe adjoining to the Deanery, the high Roof of Lead

Lead was taken down by Dean VVHITTINGHAM, and incloſed to his own Houſe, making it a flat Roof, whereby he gained Twenty Pounds.

At the Eaſt End of the Frater-houſe ſtood a fair Table with a Skreen of VVainſcot over it, being kept all the reſt of the Year, for the Maſter of the Novices, the Elects, and the Novices to dine and ſup at, having their Meat ſerved to them in at the Dreſſer-window from the great Kitchen, and their Drink out of the great Cellar.

At theſe times the Maſter obſerved theſe wholſome and Godly Orders, for the continually inſtructing their Youth in Virtue and Learning; That is, one of Novices appointed by the Maſter read ſome part of the Old and New Teſtament in Latin, during Dinner, having a convenient place at the South end of the High Table, within a fair Glaſs Window, encompaſſ'd with Iron, and certain Stone Steps, with Iron Rails to go up to an Iron Desk, whereon lay the Holy Bible, which Reading being ended, the Maſter toll'd a Silver Bell hanging over his Head, thereby giving Notice to one of the Novices to come to the High Table and ſay Grace, and that ended, they departed to their Books.

This Fabrick retained the Name of the Petty Canons Hall, till Dr. SUDBURY Dean of this Cathedral generouſly erected a beautifull Library in its Place, which he not Living to finiſh compleatly, by the following Clauſe of his Laſt will, binds his

Heir

Heir Sir JOHN SUDBURY to the due Execution thereof.

"Item, whereas I have lately contracted "with ſeveral workmen for the building "of a Library in the Place commonly cal- "led the Petty Canons Hall in the College "of DURHAM, for the Uſe of the Dean "and Prebendaries of the ſaid Cathedral "Church. And if it ſhould pleaſe God that "I do not live to finiſh the ſame, my will "and Pleaſure is, that my Executor, here- "after named ſhall pay out of my perſonal "Eſtate, all ſuch Sum or Sums of Money, "as ſhall be neceſſary for the finiſhing "thereof, according to ſuch Form or Mo- "dell, or in ſuch manner as I ſhall leave "Directions for, under my Hand, atteſted "by two or more good and ſufficient wit- "neſſes. This will is dated Jan: 11. 168½.

Within the Cloyſter-garth over againſt the Frater-houſe Door, was a fair Laver or Conduit, for the Monks to waſh their Hands and Faces at, being in form round, cover'd with Lead, and all of Marble, excepting the outer wall, within which they might walk about the Laver, which had many ſpouts of Braſs, with twenty four Brazen Cocks about it, with ſeven VVindows of Stone VVork in it, and above, a Dovecoat covered with Lead; the VVorkmanſhip both fine and coſtly; and adjovning to the Eaſt ſide of the Conduit Door hung a Bell to call the Monks at eleven of the Clock, to come and waſh before Dinner; having in the Cloſets or Almeries on each ſide of the Frater-houſe

houſe Door, in the Cloyſters, Towells kept white and clean to dry their Hands.

The North Alley of the Cloyſters.

In the North ſide of the Cloyſters, from the Corner over againſt the Church Door, to the Corner oppoſite to the Dormitory Door, was all finely glazed, from the height to the ſole, within a little of the Ground into the Cloyſter-garth; and in every Window three Pews or Carrels, where every One of the Old Monks had a Carrel ſeverally to himſelf; to which after Dinner they did reſort, and there ſtudy their Books, every One in his Carrel, till Even-ſong Time; and thus they exerciſed every Day. Theſe Pews or Carrels were finely wainſcotted, and very cloſe, except the Fore-ſide, which was carved Work, which admitted Light through the Carrel Doors, in each of which was a Desk to lay Books on; and the Carrels were no wider than from one Stanchel of the Window to another.

Oppoſite to the Carrels, againſt the Church Wall ſtood certain great Almeries of Wainſcot full of Books, as well the old written Doctors of the Church, as other prophane Authors, with many other Holy Men's Works; ſo that every one ſtudied what Doctor he pleaſed, having the Library at all Times open, to reſort to and ſtudy in, as well as in their Carrels.

The West Alley of the Cloyſters.

In the Weſt Alley of the Cloyſters, a little to the South of the Dormitory Door, underneath the ſame, and adjoining to the Stairs that go up to it, is a ſtrong Houſe called the Treaſury, where all the Treaſure of the Monaſtical Houſe was depoſited, having a ſtrong Door and two Locks upon it. In the midſt of the ſaid Houſe was a ſtrong Grate of Iron fixed in the Ground Work, and in the Roof, and faſtned in each Wall the Breadth of the Houſe, being ſo faſt as not to be eaſily broken; in the midſt of the Grate was an Iron Door of the ſame Workmanſhip with the Grate, with a ſtrong Lock, and two great Slots of Iron to guard it; and within the Grate was a four-ſquare Table covered with green Cloth, for the telling their Money. Within this Treaſury alſo were kept the beſt Evidences of the Houſe, and the Chapter Seal; as alſo, the Evidences of ſeveral Gentlemens Lands in the Country, who thought them ſafer, than in their own Cuſtody, in three great Cheſts well lock'd in the ſaid Treaſury; while now of late it is altered, their Treaſure and Money being kept in a ſtrong Houſe over the Eaſt Gates of the Abbey in the South Baily, now called the Exchequer; but in the ſaid old Treaſury the Common Chapter Seal is ſtill kept.

Over againſt the ſaid Treaſury Houſe Door was a fair Stall of Wainſcot, where the Novices were taught; and their Maſter had a pretty Seat of Wainſcot upon the South-ſide of the Treaſury-Houſe Door, oppoſite to the Stall where the Novices ſtudied. There he inſtructed them, both Forenoon and Afternoon, no Strangers or other Perſon being permitted to moleſt the Novices, or the Monks in their Carrels, while at ſtudy in the Cloyſters; a Porter attending for that Purpoſe at the Cloyſter Door.

A little South of the Treaſury is a convenient Room, wherein is eſtabliſhed the Song-ſchool, for the Inſtruction of Boys, for the Uſe of the Quire; the Song-ſchool in the South Iſle of the Lanthorn, being decently furniſhed with a reading Desk, convenient Seats, and all other laudable Decencies, is appropriated to the Service of GOD; where Morning Prayer is daily celebrated at Six in the Morning throughout the whole Year, except on Sundays and Holydays.

The Doctor, Doctors, or Dormitory.

On the Weſt ſide of the Cloyſter was a fair, large Houſe called the Dorter, where the Monks and Novices lay, every Monk having a little Chamber of Wainſcot very cloſe, to himſelf, and their Windows towards the Cloyſter, each Chamber a Window, the

Partition betwixt every Chamber being cloſe Wainſcotted, and in each Window was a Desk to ſupport their Books. On the Weſt ſide of the ſaid Dorter were the like Chambers with their Windows and Desks towards the Infirmary and the Water; the Chambers being all well boarded.

The Novices had likewiſe their Chambers in the South end of the ſaid Dorter, adjoyning to the foreſaid Chambers, having eight Chambers on each ſide, every Novice his Chamber to himſelf, but neither ſo cloſe, nor ſo warm as the other Chambers were; nor having Light but what came in at the the foreſide of their Chambers, being quite cloſe elſe, both above, and on each ſide.

At each End of the Dorter was a four-ſquare Stone, wherein was a Dozen of Creſſets wrought in either Stone, being always fill'd and ſupply'd by the Cooks, as they needed, to afford Light to the Monks and Novices, at ariſing to their Mattins at Midnight, and for their other neceſſary Uſes.

There was a large Houſe and moſt decent Place adjoining to the Weſt ſide of the ſaid Dorter towards the Water, for the Monks and Novices to reſort unto, called the Privies, two great Pillars of Stone ſupporting the whole Floor thereof; and every Seat and Partition was Wainſcot, cloſe on every Side, ſo that they could not ſee one another when they were therein. There were as many Seats on each Side, as little Windows in the Wall, to illuminate the ſaid

Seats

Seats; which afterwards were walled up to make the Houſe more cloſe; and in the Weſt end were three fair Glaſs Windows, and on the South ſide above the Seats, another fair Glaſs Window, which great Windows gave Light to the whole.

In the Dorter was every Night a private Search made by the Sub-Prior, who called at every Monk's Chamber Door, to ſee good Order kept, and that none ſhould be wanting: And the midſt thereof was pav'd with fine Tile Stone the whole length; the Sub-Prior's Chamber was the firſt, for ſeeing decent Order kept.

The Sub-Prior always din'd, and ſup'd with the Convent, ſitting at the upper End of the Table; and Supper being ended, which was always at Five of the Clock, upon the ringing a Bell to call to ſay Grace, they went to the Chapter-houſe to meet the Prior, there to remain in Prayer and Devotion till Six of the Clock; when upon ringing a Bell again they went to the Salvi, and all the Doors of the Cells, the Frater-houſe, the Dorter, and the Cloyſters were lock'd, even at ſix of the Clock, and the Keys deliver'd to the Sub-Prior, till 7 of the Clock next Morning.

The Loft.

There was alſo a Door in the Weſt End of the Frater-houſe, hard within the Frater-houſe Door, at which the old Monks

or

or Convent entred, and then aſcended up a Greeſe, having an Iron Rail to ſupport themſelves by, into a Loft which was at the Weſt End of the Frater-houſe, above the Cellar, where the Convent and Monks dined and ſupped together; the Sub-Prior ſat at the upper End of the Table, as Chief; and they had their Meat ſerved from the Great Kitchen in at the Dreſſer Window, and brought through the Frater-houſe; the ſaid Kitchen ſerved both the Prior and the whole Convent, having two Windows into the Frater-houſe, One a great One for Principal Days, the other not ſo large for every Day. At the Greeſe Foot was another Door, leading into the great Cellar or Buttery, where all the Drink ſtood that ſerved the Prior and the whole Convent of Monks.

This Loft, ſince the Diſſolution of the Monaſtry, was made the Dining Room of the Fifth Prebendaries Houſe, at preſent poſſeſſed by the Rev. Jonathan Hall, D. D.

The Monks were accuſtomed every Day after Dinner, to go through the Cloyſters, in at the Uſher's Door, and ſo through the Entry under the Priors Lodgings into the Centery-garth, where the Monks were buried, where they all ſtood bareheaded a good ſpace, Praying among the Tombs and Throughs, for the Souls of their Brethren buried there, and when they had done their Prayers, they returned to the Cloyſter, and ſtaid till three of the Clock, that they went to Even-ſong. This was their daily Practice after Dinner.

The

The Monks were the only Writers of the Acts, and Deeds of the Biſhops, and Priors of the Church of DURHAM, and of the other Chronicles and Hiſtories: They likewiſe recorded other moſt valuable things as what Acts, what Occurrences, what Miracles were performed every Year, and in what Month; being always virtuouſly employ'd, and never Idle, but either in writing good & godly Works, or ſtudying the Holy Scriptures, to the ſetting forth the Honour of God, and the edifying the People, as well in Example of good Life and Converſation, as by Preaching the Word of God. Such were the Labours of Monks and Religious Men in Antient Times.

The Common Houſe.

On the Right Hand at going out of the Cloyſters into the Infirmary, was the Common Houſe; and a Maſter thereof, it being inſtituted to have a Fire conſtantly by Day in Winter, for the Uſe of the Monks, who were allowed no other Fire, but the Maſters and Officers of the Houſe had their own ſeveral Fires: A Garden and Bowling Alley belonged to the ſaid Houſe, towards the Water, for the Novices ſometimes to recreate themſelves, leave being firſt granted, their Maſter attending to ſee to their good Order. In this Houſe once in the Year, between Martinmas and Chriſtmas, the Maſter of it kept his, O Sapientia, a Solemn

their

Banquet, at which the Prior and Convent were entertain'd with Figgs, Rasins, with Ale and Cakes; but not to superfluity or excess, being only a Moderate Scholastical Congratulation among themselves.

The Infirmary.

Within the Infirmary underneath the Master's Lodge was a strong Prison, called the Lying-house, ordained for great Offenders: As, for Monks guilty of Felony or Adultery, they were imprisoned in Chains a whole Year, without Company, except that of the Master of the Infirmary in letting down their Meat through a Trap-door, by a Cord, being yet a great distance from the Prisoners. But if any of the Temporal Men belonging to the House offended in the Premises, they were punished by the Temporal Law.

The Guest-Hall.

A Famous House of Hospitality was kept within the Abbey garth of DURHAM, called the Guest-Hall, and is situate on the West-side towards the Water, the Terrer of the House being Master thereof, as one appointed to give Entertainment to all Estates, Noble, Gentle, or what other Degree soever came thither as Strangers: Their Entertainment not being inferior to any

Place

Place in England, both for the Goodneſs of their Diet, the ſweet and dainty Furniture of their Lodgings, and generally all things Neceſſary for Travellers; and with all this Entertainment, no Man was required to depart, while he continued of honeſt, and good Behaviour.

This Hall is a goodly, brave Place, not unlike the Body of a Church, ſupported on each ſide by very fair Pillars, and in the midſt of the Hall a large Range for the Fire. The Chambers and Lodgings belonging to it were moſt ſweetly kept, and richly furniſhed, that were very pleaſant to ly in, eſpecially one Chamber, called the King's Chamber, well deſerving that Name; for the King himſelf might very well lye in it, ſuch was the Princelyneſs thereof.

The Victuals that ſerved the Gueſts came from the Great Kitchen of the Priors, the Bread and Beer from his Pantry, and Cellar: If they were of Honour, they were ſerved as Honourably as the Prior himſelf, otherwiſe according to Qualities.

The Terrer had certain Men appointed to wait at his Table, and to attend upon his Gueſts and Strangers; and for their better Entertainment, he had evermore a Hogshead or two of Wines reſerved in a Cellar pertaining to the ſaid Hall.

The Prior, (whoſe Hoſpitality was ſuch as that, in reality, there was no need of the Gueſt-Hall, but that the Convent was deſirous to abound in all Liberal, and Free Alms givings) kept a moſt Honourable

and Noble Houſe, being attended by Gentlemen and Yeomen of the beſt in the Country, and the nice Service of his Houſe deſerved no leſs; ſo great were the Liberalites and Benevolences of his Houſe keeping, ſo that conſtant Relief and Alms were daily free, not only to the Poor of the City, but to thoſe of the Country about.

The Lord Prior had two Porters, one at the Hall Door, called ROBERT SMITH, the other at the Uſher Door, at going from the great Chamber to the Church, called ROBERT CLARK; which two were the laſt Porters to the laſt Prior.

There were certain poor Children, called the Children of the Almery, who only were educated in Learning and relieved with the Alms and Benevolence of the whole Houſe, having their Meat and Drink in a Loft on the North ſide of the Abbey-gates, before the Suppreſſion of the ſaid Houſe; which Loft had a long Porch over the Stair-head ſlated ouer; & at each ſide of the ſaid porch was a Stair to go up to the Loft, & a Stable underneath it, and a Door into it, under the Stair head, to go into the ſaid Stable. This Edifice, at the Suppreſſion of the Houſe, became Mr. STEPHEN MARLEY's Lodging; Soon after the Suppreſſion he alter'd it, and took down the Porch and Stairs that went up to the Loft, and made a Kitchen where the Stable was, and his Buttery above where the Loft was. The ſaid Children went to School at the Infirmary School without the Abbey-Gates, which

was

was founded by the Priors of the Abbey, at the Charges of the Houſe. The laſt School-maſter was Sir ROBERT HART-BURNE, who continued Maſter to the Suppreſſion of the Houſe; and the ſaid Maſter was bound to ſay Maſs twice in the Week at MAGDALEN's Chapple, near KEPIER, and once in the Week at KIMBLESWORTH. Alſo the Meat and Drink theſe Children had, was what the Monks and Novices with their Maſter had left, it was carried in at a Door adjoyning to the great Kitchen Window into a little Vault at the Weſt-end of the Frater-houſe, like a Pantry, called the Covie, kept by a Man, within it was a Window, at which ſome of the Children receiv'd the Meat and Drink of the ſaid Man, called the Clerk of the Covie, out of the Covie or Pantry Window, and carried it to the Loft; which Clerk waited on them at every Meal to keep good Order.

There were four aged Women who lived in the Infirmary, without the South Gates of the Abbey of DURHAM, each having her ſeveral Chamber to lye in, being ſupplyed and fed only with the Relief that came from the Priors own Table.

In the Infirmary was a Chappel, where the School-Maſter of the Infirmary (having his Chamber and School above it) or ſome other Prieſt for him, was appointed to ſay Maſs to theſe aged Women, every Holy-day and Friday.

The

The antient Custom of Processions in the Abbey Church of Durham, on certain Festivals.

Upon St. Mark's Day.

St. MARK's Day was commonly fasted through all the Country, and no Flesh eaten upon it: The Prior with the Monks had a Solemn procession, and went to Bowe Church in procession, doing very solemn Service there; and one of the Monks made a Sermon to the Parishoners and Towns Men who came thither.

The Procession on the Three Cross Days, by the Prior and Monks.

On Monday in Cross-week they had another solemn Procession, going to St. OSWALD's Church in Elvet, and there did a solemn Service; a Sermon was preached by One of the Monks, before a numerous Audience. Tuesday, the following Day, in another solemn Procession they went to St. MARGARET's Church in Cross-gate, with solemn Service, and a Sermon. On Wednesday, the next Day, they had

had the like Proceſſion to St. NICHOLAS's Church, there doing Divine Service very ſolemnly, and a Sermon before a great Audience of many People.

The Proceſſion on Holy Thurſday, Whit-Sunday, and Trinity Sunday, by the Prior and the Monks.

The next Morning, being Holy Thurſday, they had a general Proceſſion, with Two Croſſes born before them; One, both Croſs and Staff all of Gold; the Other, of Silver Parcel gilt, both Croſs and Staff; with that Holy Relique St. CUTHBERT's Banner firſt born in the Proceſſion, with all the rich Copes belonging to the Church, every Monk one; and the Prior had a marvellous rich One of Cloth of Gold, which was ſo maſſy, that he could not go upright with it, unleſs his Gentlemen, who at other Times bore up his Train, ſupported it on every ſide, whenever he had it on; he had his Croſier Staff in his Hand, which was of Silver double gilt, and a rich Mitre on his Head: Alſo that Holy Relique St. BEDE's Shrine was carried in the Proceſſion, by four Monks upon their Shoulders; and other Monks carried about with them in the ſaid Proceſſion, ſeveral Holy Reliques, as the Picture of St. OSWALD, of Silver gilt, and St. MARGARET's Croſs

of

of Silver double gilt. The Proceſſion came out of the North Door of the Abbey Church and through the Church-yard, and down Lidgate, by Bow Church End, and up the South Baily; and in at the Abbey Gates, where a great Number of People ſtood, both Men, Women and Children, with great Reverence and Devotion, an acceptable Sight to behold, and ſo proceeded through the Abbey Garth, whither no Woman was permitted to go; and ſo through the Cloyſters into the Church

Upon Whitſunday was a general Proceſſion, with the ſame Solemnities as had been obſerved on Holy Thurſday, with St. BEDE's Shrine, St. CUTHBERT's Banner, and all the Holy Reliques; as the Image of St. OSWALD, and the Image of St. AIDANUS, and St. MARGARET's Croſs, and divers Reliques beſides.

On Trinity Sunday was another general Proceſſion, as aforeſaid, with all the above recited Reliques, going the ſame Circuit, as the laſt above.

The Proceſſion upon Corpus Chriſti Day, within the Church and City of Durham.

There was a goodly proceſſion upon the palace Green, on Thurſday after Trinity Sunday, in Honour of Corpus Chriſti Day, a principal Day or Feaſt. The Bailiff of the

the Town did ſtand in the Tolbooth, and called all the Occupations that were Inhabitants within the Town; every Occupation in its Degree, to bring forth their Banners, with all the Lights appertaining to their ſeveral Banners, and with them to repair to the Abbey Church Door: Every Banner did ſtand in rank in its Degree, from the Abbey Church-door to Windiſholegate; on the Weſt-ſide of the Way ſtood all the Banners, and on the Eaſt ſide all the Torches ſtood pertaining to the Banners.

In St. Nicholas Church was a goodly Shrine, called Corpus Chriſti Shrine, appointed to be carried the ſaid Day in Proceſſion; this Shrine was finely gilt, on the height thereof was a four Square Box of Chryſtal, wherein was incloſed the Holy Sacrament of the Altar. It was carried the ſame Day by four prieſts up to the palace Green, the whole proceſſion of all the Churches in the Town going before it; and when it was brought a little ſpace within Windiſholegate, it ſtood ſtill, when St. CUTHBERT's Banner with two goodly fair Croſſes were brought out to meet it, and the Prior and Convent, with the Quire, in their beſt Copes, met the ſaid Shrine, falling on their Knees and praying, the Prior did fetch it; and they carrying it forward into the Abbey Church, the Prior and Convent with all the Quire following, it was ſet in the Quire, and ſolemn Service ſaid before it, and Te Deum, ſolemnly ſung and play'd on the Organs, every Man praiſing

GOD;

GOD; and all the Banners of the Occupations followed the ſaid Shrine into the Church, going round about St. CUTHBERT's Feretory, lighting their Torches, and burning all the Service Time. Thence it was conducted with the ſaid proceſſion of the Town, to it's place again, all the Banners of the Occupations following, and ſetting it again in the Church, where making their prayers to GOD, they ſoon departed, aud the Shrine carried into the Reveſtry, there to remain till that Time Twelve-months.

Afterwards, in the firſt Year of King EDWARD the VI. Commiſſioners were appointed to deface all ſuch Ornaments in the pariſh Churches at DURHAM, as were left undefaced in a former Viſitation. The Names of the Commiſſioners were Dr. HARVEY, and Dr. WHITBY; Dr. HARVEY called for the ſaid Shrine; and when it was bronght before him, he did tread upon it with his Feet, and broke it into pieces, with many Ornaments of St. Nicholas Church.

St. Cuthbert's Shrine defaced.

The ſacred Shrine of Holy St. CUTHBERT, was defaced at the Viſitation held at DURHAM, for ſubverting ſuch Monuments, by Dr. LEE, Dr. HENLEY, and Mr. BLITHMAN, in King HENRY the VIIIth's Reign, at his Suppreſſion of religious Houſes. They found many worthy

and

and goodly Jewels, eſpecially one precious Stone, which by the Eſtimate of thoſe three Viſitors, and their skilfull Lapidaries, was of Value ſufficient to Redeem a Prince. After the Spoyl of his Ornaments and Jewels, approaching near to his Body, expecting nothing but Duſt and Aſhes, and perceiving the Cheſt he lay in ſtrongly bound with Iron, the Goldſmith with a Smith's great Fore-hammer broke the ſaid Cheſt, which being opened, they found him lying whole, uncorrupt, with his Face bare, and his Beard as of a Fortnight's growth, and all the Veſtments about him, as he accuſtomed to ſay Maſs withall, and his Metwand of Gold lying by him. When the Goldſmith perceived he had broken one of his Legs, in breaking open the Cheſt, he was ſore troubled at it, and cried, Alas! I have broken one of his Legs; Which Dr. HENLEY hearing, called to him, bidding him caſt down his Bones, the other anſwered he could not get them aſunder, for the Sinews and the Skin held them ſo, that they would not come aſunder. Then Dr. LEE ſtept up to ſee if it were ſo, and turning about, ſpake in Latin to Dr. HENLEY, that he was intire, tho' Dr. HENLEY not beliving his Words, called again to have his Bones caſt down; Dr. LEE anſwered, if you will not believe me, come up your ſelf, and ſee him: Then Dr. HENLEY ſtep'd up to him, and handled him, and found he lay whole; Then he commanded them to take him down; and ſo it happened

pened contrary to their Expectation, that not only his Body was whole and uncorrupted, but the Veſtments wherein his Body lay, and wherein he was accuſtomed to ſay Maſs, were freſh, ſafe, and not conſumed. Whereupon the Viſitors commanded him to be carried into the Reveſtry, till the King's pleaſure concerning him was further known; and upon the Receipt thereof the Prior and Monks burried him in the Ground under the Place where his Shrine was exalted

St. Bede's Shrine defaced.

The Shrine of Holy St. BEDE, before mentioned in the Galile, was defaced by the ſame Viſitors, and at the ſame ſuppreſſion his Bones being interr'd under the ſame Place, where before his Body was exalted.

There were two Stones, that belonged to St. BEDE's Shrine in the Galily, of blue Marble, which, after it was defaced, were brought into the Body of the Church and lye now oppoſite to the Eaſt-moſt Tomb of the Nevills, joyn'd together. The uppermoſt Stone of the ſaid Shrine has three holes in each Corner, for Irons to be faſtned in to guide the Covering when it was drawn up, or let down, whereon St. BEDE's Shrine ſtood. The other is a plain Marble Stone, which was loweſt, and did lye above a little Marble Tomb, whereon the bottoms of five ſmall Pillars did ſtand, to ſupport the

the uppermoſt Stone. Theſe Stones, lye now between two Pillars a little above the ſecond Nevill's Tomb.

Many were the rich Jewels, and Reliques appertaining to this Church, it being accounted the Richeſt Church in this Land; ſo great were the rich Jewels, and Ornaments which were beſtowed upon that Holy Man, St. CUTHBERT. King RICHARD gave his Parliament Robe, of blue Velvet, wrought with great Lyons of pure Gold, a marvellous richCope; there is another Cope of Cloth of Gold, given to the Church in Honour of that Holy Man, St. CUTHBERT, by another Prince. So great were the godly minds of Kings, Queen, and other great Eſtates, for the great Devotion and Love, they had to God, and St. CUTHBERT in this Church.

The Steeple.

The Steeple of this Cathedral, a ſtately Fabrick is remarkable as well for its height as ſtrength and juſt Architecture, having on the inſide a Gallery of Stone Work a round it above the turn of the Arches of the Pillars upon which it is founded; above which are eight long Windows two on each Front of the Steeple divided in the middle by a Croſs bar of Stone, and glazed handſomly with plain Glaſs: Above the Windows on the out ſide is another Gallery, and above that a ſuperſtructure having two Windows

on

on each Front; wherein hang eight melodious Bells. In the eight Buttreſſes, on the ſides of the lower Windows, alſo in the Stone Work betwixt each Window are Niches containing the Statues of the Founders, Protectors, and Benefactors.

Upon the Eaſt Front of the Nine Altars in two huge Buttreſſes on each ſide of the round Window, are erected the Statues of WILLIAM of KARILEPH the Biſhop who began the Foundation of the preſent Cathedral on the South ſide, and on the North RANULPH FLAMBERD, who tranſlated St. CUTHBERT's Body into the ſame; the firſt in his Mitre and Epiſcopal Habit, the other having his Head uncovered.

The Names of the Monks who were Officers within the Abbey Church, at the Time of the Diſſolution.

D. Stephen Manley, Sub-Prior, and Maſter of the Frater-houſe.

The Sub-Prior's Chamber was over the Dormitory Door, that he might hear if any ſtirr'd, or went out. His Office was to go every Night, as a privy-watch, before Midnight, and after Midnight, to every Monks Chamber Door, and to call upon him by name,

to ſee if any were wanting, or ſtolen out, in ſearch after any Vice or Naughtineſs. The Sub-Prior alſo ſate always among the Monks at Meat, to ſee that every Man did uſe himſelf according to the Order he had betaken himſelf to: He always ſaid Grace at Dinner and Supper; and after five of the Clock at Night, was to ſee all the Doors lock'd, as the Cellar-door, the Frater-houſe Door, the Fawden-gates, and the Cloyſter Doors; he kept the Keys of theſe Doors all Night, till five in the Morning, and then return'd them to the Porters, and other proper Officers.

D. William Watſon, alias William Wylome, Maſter and Keeper of the Feretory, and Vice-Prior.

The Maſter of the Feretory's Chamber was in the Dormitory, his Office was, when any Man of Honour, or Worſhip was diſpoſed to offer their Prayers to God, and to St. CUTHBERT, or to offer any thing to his ſacred Shrine, if they requeſted to have it drawn, or to ſee it; then the Clerk of the Feretory (called GEORGE BATES) gave Notice to his Maſter, the Vice-Prior, Keeper of the Feretory: Then the ſaid Maſter brought the Keys of the Shrine, giving them to the Clerk to open it; his Office then was to ſtand by and ſee it drawn. It was always drawn up in Mattins time, when

when Te Deum was ſinging, or in High Maſs-time, or at Even-ſong time when Magnificat was ſung; and when they had made their Prayers, and did offer any thing to it if it were Gold, Silver, or Jewels, it was inſtantly hung on the Shrine; and if it were any other thing, as Unicorn's Horn, Elephants Tooth, or ſuch like, it was hung within the Feretory, at the end of the Shrine; and when their Prayers were ended the Clerk let down the Cover thereof, and locked it every Corner, returning the Keys to the Vice Prior. The ſaid GEORGE BATES was Regiſter of the Houſe, and did all things appertaining to the Regiſter's Office.

There was in the Keeping of the ſaid Vice-Prior, a Banner belonging to the ſaid Shrine, called St. CUTHBERT's Banner, the Staff five yards in length; all the Pipes of it were of Silver, to be ſliven on along the Banner Staff, and on the uppermoſt Pipe, on the height of it was a little Silver Croſs and a goodly Banner Cloth pertaining to it, and in the midſt of the Banner Cloth was a White Velvet half a yard ſquare every way, and a Croſs of Crimſon Velvet over it; and within the ſaid White Velvet was that Holy Relique, the Corporax Cloth, wherewith the Holy Man St. CUTHBERT cover'd the Chalice when he ſaid Maſs; and the reſidue of the Banner-Cloth was of Crimſon Velvet, embroidered all with Gold and green Silk moſt ſumptuouſly. The ſaid Banner was at the winning of BRANKENFIELD Battle in

in King HENRY the VIIIth's Time, and brought Home with it the King of SCOT's Banner, and many Noblemens Ancients of SCOTLAND loſt that Day; which were ſet up at St. CUTHBERT's Feretory, where they ſtood and hung till the Suppreſſion of the Houſe; at which Time, St. CUTHBERT's Banner, and theſe Ancients of the Noblemen of SCOTLAND were ſoon clearly defaced, that the Memory of that Victory ſhould be obliterated in the Monaſtical Church of Durham, St. CUTHBERT's Banner had been at other Places; it was thought to be one of the moſt magnificent Reliques of any in England; and was not carried out, but upon principal Days, in general Proceſſions, as Eaſter-day, Aſcenſion-day, Whitſunday, Corpus Chriſti Day, and St. CUTHBERT's Day, and ſome other Feſtival Days. It was ſet up at the Eaſt End of the Shrine being ſo weighty: Whenever it was borne, it was the Clerk's Office to wait on it with his Surplice on, with a fair red painted Staff having a fork or cleft at the upper end thereof which cleft was lined with ſoft Silk having a Down under the Silk, to prevent hurting and bruiſing the Pipes of the Banner, which were of Silver, to take it down and raiſe it up again, by reaſon of the Weightineſs thereof. There were always four Men to wait upon it beſides the Clerk, and the Man who carried it.

There was alſo a ſtrong Girdle of white Leather, that he who bore St. CUTHBERT's

BERT's Banner, did wear when ever it was carried abroad, the Banner was made fast to it with two Pieces of white Leather, and at each end of the two pieces a Socket of Horn was fasten'd, to put the end of the Banner Staff into.

The Vice Prior had the Keys and Keeping of St. BEDE's Shrine, in the Galily; and when there was a General Procession, he commanded his Clerk, giving him the Keys of that Shrine, to draw up the Cover of it, and to take it down, and carry it into the Revestry. Then it was carried by four Monks in Procession, every Principal Day; and and the Procession being ended, it was carried into the Galily, and set up there again, and the Cover let down; the Keys were then return'd to the Vice-Prior.

Dr. Richard Crosby Master of the Novices.

There were always six Novices, who went daily to School within the House, for the space of seven Years together; and one of the eldest Monks, who was learn'd, was constituted their Tutor; the said Novices had no Wages, but Meat, Drink and Apparel, for that space. The Master, or Tutor's Office was to see they wanted nothing; as Cowls, Frocks, Stamyne, Bedding, Boots, Socks; and assoon as they needed any of these Necessaries, the Master had Charge

to

to call at the Chamberlains for ſuch Things, they never receiving Wages, nor handling Money in that Time, but going daily to their Books in the Cloyſter: And if the Maſter found any of them more apt to learn, and a pregnant Wit withal, and dilligently proſecuted his Studies, then the Maſter gave Notice thereof to the Prior, and he was ſoon ſent to OXFORD, there to learn and ſtudy Divinity, and the reſidue of the Novices were kept at their Books, till they could underſtand their Service and the Scriptures; and at ſeven Years did they ſing their firſt Maſs; and from thence the Houſe was no longer charged with finding them Apparel; for then they entred into Wages to find themſelves with Apparel, which Wages was twenty Shillings in the Year, and had no more to ſupply himſelf withall; the eldeſt Monk in the Houſe had no more, except he had an Office. His Chamber was in the Dorter.

D. John Porter alias Smith Sacriſtan.

The Sacriſt's Exchequer was within the Church, in the North Alley, oppoſite to Biſhop SKIRLAW's Altar, on the left Hand, as you go up the Abbey to St. CUTHBERT's Feretory.

His Office was to ſee that nothing was wanting within the Church; as, provide Bread and Wine for the Church, and Wax

and Lights in Winter. He had always one Tun of Wine lying in the Exchequer for the Uſe of the Church. He had alſo Sacriſtan-heugh in his keeping, it was his Charge; and St. MARY's Cupboard was his Office. He was alſo to ſee the Glaſs Windows repair'd, and the Plummer's work of the Church; and mending of Bells and Bell-ropes, and all other Works neceſſary to be performed, both within the Church, and without, and to ſee the Church kept clean. All theſe Things were to be called for at the Sacriſtan's Hands.

His Office was alſo to lock up every Night the Keys of every Altar in the Church, every Altar having it's ſeveral Almery, and ſome two, to lay the ſaid Keys forth every Morning betwixt ſeven and eight of the Clock, upon the heighth of the Almery which was of Wainſcot, wherein they were locked, which ſtood within the North Quire Door, that every Monk might take the Key, and go to what Altar he was diſpoſed to ſay Maſs at.

Alſo they went to the Chapter-houſe every Day between eight and nine of the Clock, where all the Biſhops in the old Time were buried, and there prayed for all their Benefactors, who had beſtowed any Thing upon this Church; and at Nine of the Clock a Bell was rung to Maſs, called the Chapter-Maſs, which was always ſung at the High-Altar; and he that ſung the Maſs had always in his Memento all thoſe who had given any Thing to this Church

Church. One Half of the Monks ſaid Maſs in the Chapter Maſs Time, and the other Half that ſung not the Chapter Maſs, ſaid Maſs in the High Maſs Time.

There were at every Altar two Chalices, and two Silver Crewets appertaining to it, both with Albes and Veſtments for principal Feaſts; as alſo for all other Days beſide; every Altar had its double Furniture, for adorning all Parts of the Altar, ſerving both for Holy Days and Principal Feaſts.

Their Founders and Benefactors were prayed for every Day, and had in Remembrance in the Time of the Maſs.

The Sacriſtan's Chamber was in the Dorter, and he had his Meat ſerved from the great Kitchen to his Exchequer.

Other Offices of the Church.

D Robert Bennet Bowrer of the Houſe; he was the firſt Prebendary in the Eleventh Stall. Anno 1542.

His Exchequer is a little Stone Houſe joining upon the Coal-Garth, pertaining to the great Kitchen, a little diſtant from the Dean's Hall Stairs.

His Office was to receive the Rents of the Houſe, and all other Officers of the Houſe made their Accounts to him; he diſ-

diſcharged all the Servant's Wages, and paid all the Expences, and Sums of Money laid out about any Works appertaining to the ſaid Abbey, or that the Houſe was charged withall. His Chamber was in the Infirmary, and his Meat was ſerved from the great Kitchen to his Exchequer.

D. Roger Wright Cellerer of the Houſe.

His Exchequer was afterwards Dr. TOD's Chamber, joining on the Weſt End of the great Kitchen, having a long Greeſe going up to it, and is the firſt Prebendary in the eleventh Stall. Anno 1542.

His Office was to ſee what Expences were made in the Kitchen, both for the Prior's Table, the whole Convent, and for all Strangers that came. It was his Office alſo to ſee all Things orderly ſerved, and in due Time. His Chamber was in the Dorter.

D. Roger Watſon Cerrer of the Houſe.

His Exchequer was as you go into the the Gueſt-Hall, on the Left Hand in the Entry at going into the great Hall.

His Office was to ſee all the Gueſt's Chambers cleanly kept, and all the Napery in the Chambers, as Sheets and Pillows to be ſweet and clean. He always provided two Hogs-

head,

heads of Wine, to be ready for the Entertainment of Strangers, and likewiſe Provender for their Horſes, that nothing ſhould be wanting when Strangers came, of whatſoever Degree he was. And four Yeomen were allowed to attend Strangers. His Chamber was in the Infirmary.

D. William Foſter Keeper of the Garners.

The Maſter of the Garner's Exchequer was over Mr. PILKINTON's Hall Door, all whoſe Houſe, and Mr. BUNNEY's, were Garners, where their Wheat and other Corn did ly.

Theſe Graneries are at preſent the Houſes of the eighth and ninth Prebendaries, the Rev. THOMAS EDEN L. L. D. and ROBERT OFFLEY A. M.

His Office was to receive all the Wheat that came, and all the Barley, and made Account what Malt was ſpent weekly; as alſo what Barley was deliver'd to the Kiln, and what Malt received from it, and how much was ſpent in the Houſe. His Chamber was in the Dorter.

The Kiln was where Mr. ROBERT BENNET's Lodging was beyond the Conduit: Which Lodging he built at his own Charges: It is at this time the Houſe of the eleventh Prebendary the Rev. and Hon. Sir JOHN DOLBEN Bart and S. T. P.

D. *Thomas Spark* Chamberlain, and was the first Prebendary in the third Stall, Anno 1542.

His Exchequer was where Mr. SWIFT hath his Lodgings nigh the Abbey Gates. Now the Manſion Houſe of the firſt Prebendery the Rev. THOMAS MANGEY.

The Chamberlains Office was to provide Stamine, otherwiſe called Linſey Woolſey, for Sheets and Shirts, for the Novices and the Monks to wear, for they were not permitted to wear Linnen. He kept a Taylor daily at Work, in making Socks of white Woollen Cloth, both whole Socks and half Socks; and making Shirts and Sheets of Linſey-Woolſey in a Shop underneath the Exchequer; which Taylor was one of the Servants of the Houſe. The Chamber where he did lye was in the Dorter.

D. *Henry Brown*, Maſter of the Common Houſe.

His Office was to provide all ſuch Spices againſt Lent as ſhould be comfortable for the Monks, under their great Auſterity, both of faſting and Praying; and to have a Fire conſtantly in the Common-Houſe Hall, for the Monks to warm themſelves, when they pleaſed; and to provide alwiſe a Hogſhead of Wine for the Monks, and for keeping his

O, called, O Sapientia, and to provide Figgs, and Wallnuts for Lent. His Chamber was in the Dorter.

D. *William Watſon*, the Prior's Chaplain.

His Exchequer was over the Stairs in going up to the Dean'sHall. He was the firſt Prebendary Anno 1542. in the XIIth Stall.

His Offices was to receive at the Bowcers Hands all ſuch Sums of Money as were payable by him to the Lord Prior's Uſe, for his maintenance; and the Expence of his whole Houſhold, and his other Neceſſaries. The ſaid Chaplain was to provide Apparel for the Lord Prior, and to ſee all things in good Order in the Hall, and the Furniture for his Table to be ſweet and clean; and that every Man executed hisOffice diligently as he ought to do, and that no debate or Strife ſhould be within the Houſe. He had in his Cuſtody all the Lord Prior's Plate and Treaſure, as well for delivering it out, as receiving it again. He was alſo to diſcharge and pay all the Gentlemen, Yeomen, and all other the Servants and Officers of the Lord Prior's Houſe their Wages,and to diſcharge all other Reckonings of the Houſe whatſoever. His Chamber was adjoyning to the Priors Chamber.

All theſe Monks were in theſe Offices when the Houſe was ſuppreſſed.

A

DESCRIPTION

OF THE

HISTORIES

IN THE

Glaſs Windows,

OF THE

Church of Durham;

From a Manuſcript in the Dean and Chapter's Library, written

By Prior WASSINGTON.

DURHAM,

Printed by JAMES ROSS. 1733

The North Side of the Isle of the Body of the Church, containing Six Windows.

1. THE lowest towards the Lanthorne hath three fair Lights divided with Stone Work; having the Picture of Christ crucified, in the middle or first Light; and in the second Light is the Picture of our Blessed Lady; on the other side of the Picture of St. John the Evangelist; on one side of the Picture of Christ is a Monk in a blue Habit kneeling and holding up his Hands. And above six Turret Windows in plain Glass.

2 The second Window hath two long Lights divided with Stone Work, and in White Glass, with coloured glass about.

3. In the third are two fair long Lights divided with Stone Work, having in the first Light the Picture of St, Catharine, and underneath her the Picture of St. OSWALD, and below St. OSWALD St. CUTHBERT's Picture: In the second Light is pictured the Blessed Virgin MARY with

Chriſt in her Arms, and underneath her the Picture of St. BEDE, and below him the Picture of St. OSMOND Biſhop, and the Arms of St. CUTHBERT and St. OSWALD ſet forth in colour'd Glaſs; and four Turret Windows without Pictures in coloured Glaſs.

4. The fourth Window is plain, and as the ſecond with colour'd Glaſs about it.

5. In the fifth Window are two long Lights divided as aforeſaid, in white Glaſs without Pictures, but round about having colour'd Glaſs, and five Turret Windows, firſt four and one at the top.

6. The ſixth Window has two long Lights with a Stone Work Partition; in the firſt Light is the Picture of St. OSWALD, and under him St. PAUL's Picture; and in the ſecond Light is the Picture of St. PETER, and underneath him the Picture of St. JAMES in fine colour'd Glaſs. And above four Turret Lights, with Biſhop SKIRLAWE's Arms in the top.

In the End of the Church towards the Weſt, over the North Galiley Door, is a Window with two Lights divided with Stone Work, having in the South Light the Picture of our Bleſſed Lady with Chriſt in her Arms, and a Scepter in her Hand; and the ſecond or North Light is in White Glaſs; and above are four Turret Lights with Biſhop SKIRLAW's Arms in the top of all.

The

The South Alley of the Body of Church, containing seven Windows, of finely coloured Glass, with Pictures.

In the first, over the Church Door, going into the Cloysters, are three fair Lights, divided with Stone Work having in the first Light the Picture of St. OSWALD, in the second the Picture of the Virgin MARY, and underneath her, the Picture of Bishop LANGLEY in his Episcopal Attire, praying on his Knees, and holding up his Hands, With his Arms in a Scutcheon, and these Words, Orrte pro anima D. Thomæ Langley quondam Episcopi hujus Eccleſiæ, and in the third Light is pictured St. CUTHBERT; all set forth in fine coloured Glass, and above three white Turret Windows.

2. In the second Window are five fair long Lights divided with Stone Work; having in the first Light the Picture of St. GEORGE in Armour, and a Red Lyon under his Feet; in the second Light the Picture of St. OSWALD: In the third Light the Picture of our Blessed Lady: In the fourth Light the Picture of St. CUTHBERT in his Episcopal Robes. And in the fifth Light the Picture of St. CHRISTOPHER with Christ on his Shoulder, having a Staff flourishing in his Hand, and a Draught of the Instruments wherewith Christ

Chriſt was crucified, and the Manner thereof excellently ſet forth. There were ten Knotts in colour'd Glaſs, five above and five below; and ſix Turret Windows in white Glaſs.

3. In the third Window are two long Lights, having in the firſt Light the Picture of God the Father, and on his Breaſt Chriſt hanging on the Croſs. In the ſecond Light is pictured St. CUTHBERT; with cerrain Arms of the NEVILL's finely done; and four Turret Windows in the top having in them all the NEVILL's Arms as they were joyned in Matches.

4. In the forth Window are two long Lights divided with Stone Work; having in the firſt Light the Picture our Bleſſed Lady, St. John Baptiſt, and St. Paul, and in the ſecond Lights St. John the Evangeliſt, with the Chalice in his Hand, St. Anne, and other Pictures, with the NEVILL's Arms, and the Arms of thoſe that were joyned with them in Marriage; and above four Turret Windows with the NEVILL's Arms in them all.

5. In the fifth Window are two fair, long Lights, having in the firſt Light the Picture of the Angel Gabriel ſaluting the Bleſſed Lady; in the ſecond Light the Picture of the Virgin Mary, and two other Angels, with Scutcheons of the Arms of the NEVILL's, and others with whom they have married on their Breaſts, one Angel under St. Gabriel, the other Angel under

our

our Bleſſed Lady, all ſet out in fine coloured Glaſs with Knots.

6. In the ſixth Window above the South great Door of the Church are two Lights, having in them no Pictures, and above four Tower Lights having in them the Arms of four ſeveral Noblemen.

7. Over the South Galiley Door is the ſeventh Window, having no Pictures, and four Turret Windows in white Glaſs.

In the North Alley of the Lanthorne.

On the Weſt-ſide of this Alley, above the Stair-Caſe Door, is one only Window, having three long Lights; in the firſt light is the Picture of St. JOHN Baptiſt, with the Lamb of GOD in his Hands; in the ſecond Light is the Picture of our bleſſed Lady, with the Picture of a Monk in a blue Habit upon his Knees, holding up his Hands to her; and above his Head is written, Mater Dei, miſerere mei; and in the third Light is the Picture of St. JOHN the Evangeliſt, with a Reed in his Hand, and underneath him the NEVIL's Croſs and Bull's Head; with two Tower Windows above; and the Picture of GOD Almighty in the higheſt in fine colour'd Glaſs.

And further, in this Alley are three Altars, and behind every Altar one Glaſs Win-

Window, having three long Lights ſeparated from each other by Stone Work.

The firſt Altar is called St. GILES's Altar; and in that Window, in the firſt Light is pictured St. NICHOLAS, having under his Feet written, Sanctus Nicholaus Epiſcopus. In the ſecond Light is pictured NICODEMUS, or as other ſay, JOSEPH of Arimathea, with bloody Hands and Face, taking and bearing the Weight of CHRIST on the Croſs in his Arms; and in the 3d Light is pictured St. GILES in a blue Habit, with a Hind at his Feet ſhot with a Shaft.

2. The ſecond Light is called St. Gregory's Altar, and behind it a Window of three Lights, divided with Stone Work; in the firſt Light of that Window is the Picture of St. Gregory; in the ſecond Light is the Picture of our bleſſed Lady, with CHRIST in her Arms; and one W. Seaton Sub-prior, pictured in his blue Habit, kneeling and holding up his Hands; with theſe Words underneath him, W. SEATON Sub-prior; and in the third Light a Biſhop with a Croſs on his Shoulder, called St. AMBROSE.

3. The third is called St. BENEDICT's Altar, having the like Window. In the firſt Light is the Picture of St. BENEDICT in a blue Habit, with a Croſier Staff in his Hand; underneath him is the Picture of St. HIEROME with a Cardinal's Hat on his Head: And in the ſecond Light is the picture of Chriſt as he did aſcend from

Death

Death, and the picture of a Prior in a blue habit, kneeling and holding up his Hands before the Altar with a Mitre set upon it. In the third Light is the Picture of St. CATHERINE with the Wheel in her Hand; underneath her the picture of Mary Magdalene with an Alabaster Box in her Hand as she anointed Christ; and above are three Tower Windows with Angels in fine coloured Glass.

The Orders of St. BENEDICT are set forth in their Pictures about the Altar in Wainscot, with a Partition, the Fryars within, and the Monks without.

In the South Alley of the Lanthorne.

In this Alley are three Altars, called Houghwell's Altar, the Lady of BOLTON's Altar; and St. Fide's Altar towards the South, each having a VVindow behind it,

1. The first Altar hath a fair glass VVindow with three long Lights. In the first Light is the Picture of St. Catherine, with the wheel in her Hand, and under her an Ax: In the second Light is the picture of our Blessed Lady with Christ in her Arms; and under her a Monk in blue Habit, kneeling and praying. In the third Light, is the Picture of St. Margaret, and under her the Picture of St. CHRISTOPHER, bearing Christ on his Shoulders over the Water,

ter, having a Staff flouriſhing in his Hand: And three Turret Windows, with the Picture of St. JOHN the Baptiſt in Priſon, and a Grate before him, and a book in his Hand, with the Lamb of GOD upon it, he pointing unto it with his other Hand; as when CHRIST ſent divers Meſſengers to JOHN then being in Priſon, who pointing unto the Lamb with his Finger, ſaying Ecce Agnus Dei, and which was CHRIST, who was queſtioned of thoſe ſent to him to learn of him who he was.

2. The ſecond Altar had a Window with three like Lights, having in the firſt St. JOHN the Evangeliſt with a Reed in his right Hand, and an Eagle upon his Book in his Left Hand; and under him the Picture of St. NICHOLAS. In the ſecond Light, the Picture of our Lady of BOLTON, with a Golden Mace in her Hand, and a Crown of Gold on her head; and a Monk under her Feet kneeling and praying. In the third Light the Picture of St. STEPHEN, with Stones in his Hands wherewith he was martyr'd; and under him the Picture of St. JOHN Baptiſt with the Lamb in his Hand; with three Towers in coloured Glaſs, with Angels pictured in them.

3. The third Altar hath the like Window: In the firſt Lights is the Picture of the Bleſſed Virgin, with CHRIST in her Arms, and under her the Picture of St. FIDES. In the ſecond Light is the Picture of GOD the Father with CHRIST in his Arms, as proceeding from the Father; un-

under him the Picture of St. THOMAS, under St. THOMAS is a Monk in a blue Habit praying and holding up his Hands. In the third Light is the Picture of St. LEONARD, under him St. LAURENCE, and in the high Part of the Window, in a little Turret one is St. BEDE in a blue Habit, and the other two little Turrets have two Angels.

4. In the end of the ſaid Altar ſouthward is a fair glaſs Window with three long Lights; in the middle or firſt Light is the Picture of CHRIST crucified and underneath, the Picture of a Monk in a blue Habit kneeling and holding up his Hands; having written above his Head, Chriſte Jeſu Thomæ des Gaudium. And in the ſecond Light the Picture of the Virgin MARY on one ſide of CHRIST; and in the third Light the Picture of St. JOHN the Evangeliſt on the other ſide of CHRIST. And above all three Lights, with the Picture of GOD Almighty with a globe, in his Hand, in the middle Lights; and the Pictures of two Angels on each ſide of GOD in either of the other two Lights.

5. There is a Window towards the Cloyſters Weſt of the Clock, having three Lights; in the firſt is the Picture of our Lady, under her the Picture of St. CUTHBERT, with St. Oſwald's Head in his Hand. In the ſecond light our Saviour Chriſt on the Croſs, with INRI, over his Head, with Angels receiving Blood and water from his ſide, and two Angels receiving

ving Blood from his Feet; and the Picture of the Sun and Moon wanting their light above his Head; under the picture of Christ is the picture of our lady, and under her the picture of a Monk in black Habit kneeling and holding up his Hands, having above his Head, Mater Dei miserere mei. And in the third light is the picture of St. John the Baptist, and St. Oswald under him as he was King, in his princely Attire.

In the North Alley of the Quire are four colour'd Glass Windows.

1. The first hath four long Lights and a Casemond; in the first Light is pictured our blessed Lady with CHRIST in her Arms, and a triple Crown of Gold on her Head; in the second Light is pictured St. ANNE; in the third Light Mary Magdalen; in the fourth Light St. Mary Cleophas and Salome, being the three MARIES; and one Tower Window.

2. In the second are four Lights; in the first is St. MICHAEL the Archangel, with a Sword in One Hand, and a Staff with a Cross thereon in the other Hand, killing the Dragon; the second Light hath St. Catharine with the Wheel in her Hand, and a naked sword, and written above her Head, Sancta Catherina. In the third Light our

Lady with Christ in her Arms, above her Head is written, ſancta Maria; under her Feet the Picture of a Monk in blue Habit, praying, and written above his Head, Mater Dei, miſerere mei; and under his Feet is written, Dominus Georgius Cornforth: And in the fourth Light St. CUTHBERT, with King Oſwald's Head in his Hand, and above him written, ſanctus Cuthbertus; and above all are ſeven Tower lights of white glaſs, and below two Knots of white glaſs.

3. In the third are Four lights. In the firſt is the Picture of St. Oſwald King, with a Croſs on his Breaſt. In the ſecond light St. CUTHBERT, with ſanctus Cuthbertus written under him. In the third light is St. Gregory, with ſanctus Gregorius under him. In the fourth light is a Monk travelling to the Sea-ſide, and waſhing his Feet, found St. CUTHBERT ſtanding in the ſea, above his ſhoulders, holding up his Hands, and ſaying his Prayers: Alſo, another Monk lying on the Top of a Rock, leaning his Head on his Hand, and beholding holy St. Cuthbert, where he ſtood in the ſea at his Prayers.

Above theſe are ſeven Tower windows, in fine coloured glaſs, having ſeveral Pictures in them.

4. In the fourth window are four lights, containing in the firſt the Picture of Aidanus Biſhop. In the ſecond is St. Cuthbert; in the third St. Mary; and in the fourth St. Oſwald, King, finely ſet out in colour-

ed

ed glass. And three Turret windows, having the Pictures of Two Angels, offering Incense to the Picture of Christ in the highest, with twelve colour'd Knots.

The South Alley of the Quire.

1. In the first window are four lights; the first hath St. Cuthbert with King Oswald's Head in his Hand. The second St. Oswald King with his scepter in his Hand. The third, Mary with Christ in her Arms. The fourth St. George in blue Armour killing the Dragon, and underneath four Escutcheons with the Arms of St. Cuthbert, St. Oswald, our lady, and St. George; and above all three Turret windows in white glass with Knots finely wrought in colour'd glass upon them.

2. The second window hath four lights; in the first the picture of St. Peter with Keys in his hand, under his Feet, St. Petrus; above his head, Credo in Deum; in the second light, St. Andrew, with St. Andreas under his Feet; and above his head, Et in Jesum Christum. In the third light St. James with a staff and Crosier on it in his hand, under his Feet St. Jacobus, and above his head, Qui conceptus, &c. In the fourth light St. John, under him St. Joannes; and above him, passus sub pontio, &c. and 13 Turrets, and the picture of GOD Almighty in coloured glass, above all, in fine coloured glass.

In

In the third window are four lights: In the first is St. Thomas under him St. Thomas; and above his Head, Descendit ad inferos & resurrexit a mortuis. In the second Light, is St. James, under him, St. Jacobus Minor, and above, & sedit ad dextram, &c.

In the third Light is St. Philip, under him St. Philippus, and above, Inde ventures, &c. And in the fourth the Picture of St. Bartholomew; and under him, St. Bartholomes; and above, Credo in spiritum sanctum, and four fine Knotts in colour'd Glass, and sixteen Tower Windows in white Glass.

4. In the fourth Window are four Lights. In the first is St. Barbara with a Castle in her Hand. In the second St. Andrew. In the third St. John the Evangelist; and in the fourth St. James with a Pilgrim's Staff in his Hand, and his scrip about him. And above three Tower Windows; and in the highest the Picture of Christ crucified, with Mary and John on each Hand of him, in finely coloured Glass.

In the Vestry are Four Windows.

In the first to the East is the finest window, containing five long lights, divided with stone-work; having in the middle the picture of Christ crucified; and above his head a Pelican pictured, giving her Blood to her young Ones, as Christ gave his for the whole world: On one side the picture of our blessed lady wringing her hands, and

and lamenting most pitifully his Death; and the picture of saint John the Evangelist, leaning his head upon the Ball of his hand, with Tears falling from his Eyes, on the other side: And the picture of venerable Bede in a fine blue habit, on the North-side of our lady; and saint Leonard on the south-side of saint John, all finely set out in colour'd glass.

In the second window are three proportionable lights; in the first is the Picture of saint Oswald, with a Ball and a Cross in one hand, and a sceptre in the other. In the second is the Picture of our Lady with Christ in her Arms; and in the Third Light is the Picture of St. Cuthbert, with St. Oswald's Head in his Hand; and the Picture of a Monk called Thomas Moresby, devoutly kneeling, with Mater Dei miserere mei, written above his Head.

In the third Window are three Lights; in the first is the Picture of the Salutation of the Angel Gabriel to the blessed Virgin MARY. In the second is our blessed Lady with a little Pot before her, and underneath her the Picture of the Prior of Coldingham, named W. Drape, having a Crosier Staff in one Hand, and a Book in the other, in a black Habit, kneeling and holding up his Hands, with Mater Dei miserere mei, written above his head; and under him W. Drape Prior de Coldingham: And in the third Light the Picture of St. Ebba, a Prioress at her Prayers, with these Words, Ave gratia plena, Dominus tecum.

In

In the fourth Window are three Lights: in the first the Picture of Bishop Aidanus in his Episcopal Attire, with his Crosier Staff in his Hand. In the second is the Picture of William, Bishop, in his Mass Apparel, and a Staff in his Hand, with a Crosier thereupon, and under him a Monk in a black Habit, called Thomas Rome, having written under him, Tho. Rome Sacrista, and above him, Sancte Wilielme ora pro nobis: And in the third Light the Picture of St. Bede in a blue Habit, all set forth in fine colour'd Glass.

The Nine Altars.

In the midst is the Altar of St. Cuthbert and St. Bede, above which is a fair long Window with Stone Work Partitions, and a Cross Division in the middle. In the first Light is St. Cuthbert with King Oswald's Head his hand, and his Crosier Staff in the other, in the habit as he used to say Mass, viz. his Albe and red Vestment. In the second Light is St. Bede in a blue Habit: These two were in a higher Light and under their Feet are the Pictures of two Bishops with Crosier Staves in their Hands, kneeling and looking up to them in their Episcopal Attire, and Mitres on their Heads, one under St. Cuthbert, and the other under St. Bede. In the lower Lights is the Birth of St. Cuthbert; see the Window in the East Alley of the Cloysters Pag.

88. and the Picture of St. Oſwald blowing his Horne. and St. Cuthbert appearing to St. Oſwald: And the Draught of Biſhop Langley's Arms in fine coloured Glaſs, and four Turret Windows containing Our Bleſſed Lady with the Lilly before her, and the ſalutation.

On the South ſide of St. Cuthbert and St. Bede's Altar was the Altar of St. Oſwald and St. Laurence, having above it a Window of the ſhape with the laſt (as all the Windows of the Nine Altars are) having the Picture of St. Oſwald with a Scepter in his Hand, a Golden Crown on his Head, and a Croſs and Ball in his left Hand. Under him Biſhop Langley in his Pontifical Habit, and above him is written, O ſancta Mater Dei ora pro Me, and under him, Orate pro Thoma Langley Epiſcopo Dunelm; together with the Picture of St. Laurence and his Gridiron, with the Arms and Eſcutcheon of Biſhop Langley under him, viz. a Crown of Gold above his Helmet, and within the Crown the Creſt, being a buſh of Oſtrick Feathers finely ſet forth in red and green painted Glaſs.

The lower Lights contain the ſtories of St. Oſwald's beheading, and being on his Bier accompanied by St. Cuthbert and others, and the Sun-beames ſhining on them when they laid him on the Bier; together with the ſtory of St. Laurence his Death. In the Croſs Diviſion are four little Lights, bearing four Stars or Mullets. At the top four Turret Windows with our Saviour Chriſt,

Christ, our Blessed Lady, and other Figures in most curious Work.

2. The second Altar was the Altar of St. Thomas of Canterbury and St. Catherine, above which the Window was made with the like Light, containing the Martyrdom of St. Thomas on one Light. And the story of St. Catherine being brought before the King and tormented on the Wheel with two Angels separating the Wheels that they should not torment and torture her; and after that committing her to Prison, she then looking out of a Grate, and the beheading her afterwards in the King's Presence; and certain Arms and Escutcheons, in the four Turret Windows, under the midst of the said Window, divided, and the Pictures of four Bishops in four little Turret Windows, and the Picture of our Blessed Lady above all in a blue Habit.

3. The third was the Altar of St. John Baptist and St. Margaret; the Window above had St. John Baptist on the one side with the Lamb and Cross in his Hand, with these Words written above him, Ecce Agnus Dei. Under him a Monk called Thomas Battersby in a blue Habit; and these Words written above him, adjuve me Divine Magister sancte Cuthberte; and his Baptizing of Christ in Jordan; his being brought before Herod; and after that beheaded. Then follows St. Margaret overcoming the Dragon, with these Words above her, sancta Margareta, and being brought before the the King, she was condemned and by him

com-

command was hanged by the hair of her Head, and drawn up by Windows and put into a Tun of Oyl, which would not kill her, because the Fire would not consume it; and so she was beheaded. And above all are four Turret Windows containing the Picture of our Blessed Lady, and others finely colour'd.

4. The fourth Altar was surmounted by its Window, or the Window of St. Andrew and Mary Magdalene. In the first Light is St. Andrew with a Cross over his Body, and above his Head, sanctus Andreas. On the other side St. Mary Magdalene, and under her sancta Maria Magdalena, and the story of kneeling at her Prayers, being brought before the King and judged to dye; with some part of the story of Christs anointing and visiting the sick. In the four Turret Windows are the Pictures of the four Doctors of the Church; St. Augustine, St. Hierome, St. Ambrose, and Gregory in fine Glass.

On the North side of St. Cuthbert's and St. Bede's Altar, was the Altar of St. Martin and St. Edmund.

1. In the Window above, of the same Architecture was St. Martin in a black Habit, with a Mitre on his Head, and a staff in his Hand, with a Cross on the top thereof; above him these Words, sanctus Martinus Archiepiscopus. In the same Window, besides the Picture of St. Martin, are certain Escutcheons charged with Coats of Arms; and the Picture of a wicked spirit

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in the likeness of a Woman, who had gotten into the Chamber and Bed of St. Edmund, intending to tempt the Holy Man to the abominable sin of Fornication, he by the Prayers and Devotion of the said Holy saint, and his Contempt of that sin, was so abhorred and detested, that he with a Rod did switch and beat her out of his Bed; and the Picture of St Edmund in a red Episcopal Attire with a Cross having a staff under it in his Hand, and these Words over him, sanctus Edmundus Episcopus. Above in the Turret Windows are Bishop Skirlaw's Picture and an Angel finely on each side painted. On the other side under St. Edmund is the Arms of Doctors & Noblemen perfectly drawn on the Breasts of four Angels in four Turret Windows.

2. The second was the Altar of St. Peter and Paul, having the like Window and Lights, containing the Picture of St. Peter with Cross Keys in his Hand, and underneath, sanctus Petrus; here is the Miracle shewed of the danger of Peter's drowning, and his walking towards Christ upon the Sea, and his danger of sinking, till Christ took him by the Hand, and helped him. Under the middle Stone Work are the Pictures of four Escutcheons charged with Arms. Then is represented St. Paul persecuting the Church at Damascus, and his being struck with Blindness, and the Manner of his becoming an Apostle, he having written on his Breast, Saule, Saule, quid tu me persequeris; and after his bringing be-

fore

fore Cesar, and his Beheading. And above are four little Turret Windows with four fine Pictures, viz. St. Cedda, St. Cuthbert, St. Aidanus, and another Bishop unknown, above all the Picture of God Almighty.

3. The third was the Picture of St. Aidanus and St. Helena, with the like Windows and Lights, presenting the Picture of St. Aidane in his Episcopal Attire, with a Crosier in his Hand; whose soul after his Death is represented to be carried to Heaken in a sheet by two Angels: In this are some Part of the History of Christ, and the Picture of a King and two other saints; as also the Picture of St. Helena in a blue Habit, she being a Princess, which contained the story of the religious of all Orders of her sex, and her Resorting often to their Churches; and the Picture of our Lady and the Angel Gabriel appearing to her, and the Holy Ghost overshadowing her, with the Lilly springing out of the Lilly Pot; and under the middle stone-work are four Angels. Above are four Turret Windows, with four Apostles, and the Picture of GOD Almighty above all, in another little Window, with Christ in his Arms.

4. The fourth was the Altar of the Archangel St. Michael, its Window containing the Pictures of eight several Orders of Angels, in eight several distinct Pictures, viz. One Angel, and under him written, Cherubins Seraphins; and another, and under him, Archangeli; another, and under him, Angeli; another, and under him, Principatus;

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another, and under him, Dominationes; another, and under him, Poteſtates. And above all in four Turret Windows, the Pictures of four Archangels winged, with Wheels under their Feet, and their Names written on their Wings: Above all in one little Tower Window, the Picture of GOD Almighty.

APPENDIX.

I.

Ad Pag. 26, 27.

Scripturæ ſub imaginibus regum, ad oſtium, chori eccleſiæ Dunelmenſis ad auſtrum.

OCTO Reges, totius Angliæ, qui antiquas poſſeſſiones, & libertates eccleſiæ St. Cuthberti confirmaverunt, & plures de novo addiderunt.

1. Rex Weſt Saxonum Aluredus per Danos oppreſſus, & per St. Cuthbertum in forma pauperis viſitatus, & confortatus de Danis triumphans monarcha eſt effectus; & ſuo adjutori St. Cuthberto terram inter Teſam & Tinam, cum regalitate contulit poſſidendam.

2. Rex Edwardus ſenior, filius Aluredi patri ſuccedens, memor beneficii ſuo patri per St. Cuthbertum impenſi, eundem ſanctum,

& ſuam eccleſiam, multum honoravit, & privilegiavit; plurimaque dona regalia eidem conferebat.

3. Rex Ethelſtanus filius Edwardi primi, a patre monitus St. Cuthbertum, & ipſius eccleſiam pluribus ditavit, & poſſeſſiones per Danos ablatas pro magna parte reſtituit, ac eccleſiam Beverlacenſem in multis honoravit & privilegiavit.

4. Edmundus Rex, frater Ethelſtani legem Cuthberti, ut in vulgari Saxonico dicitur, Mid, Fullon, Indon & Wreck, & Witviter, & Inner, & Sacca, & Socue, cum plenis legibus & conſuetudinibus omni terræ St. Cuthberti dedit, & ſuper ſepulchrum ejus obtulit.

5. Rex Angliæ et Danamarchiæ Kanutus, ad corpus St. Cuthberti Dunelmum, nudis pedibus a Garmundisway venit; ejuſque ſervientibus monachis Staindropam, cum appendicijs donavit, Scotos, Wandalos, Norwagenes ſubjugavit; & in locis quibus pugnavit eccleſias fundavit.

6. Rex Wilielmus conqueſtor omnes terras & libertates, quas antiqui Reges Anglorum, St. Cuthberto dederunt, ratificavit; Hovedenſhire Epiſcopo, & Hemminburgh monachis Dunelm, de novo donavit; & Billingham, quod mali homines abſtulerunt monachis reſtituit.

7. Rex Willielmus ſecundus dedit St. Cuthberto & Willielmo epiſcopo & ſucceſſoribus ſuis Alverton-ſhire, & monachis Dunelm eccleſias de Alverton, Siggeſton, & de Kunton, & plures terras in comitatu No-

ingham, ac etiam antiquas libertate eccleſiæ Dunelm. confirmavit.

8. Rex Henricus primus hanc legem, Cuthberto conſtituit; quatenus omnis terra, quæ ei data, ſive de illius pecunia empta fuerit, libera & quieta, cum omnibus terris ejus, ab omnibus conſuetudinibus quæ ad regis coronam pertinent, ita ut nullum jus in ea ulterius expetat, cujuſcunque debiti vel ſervitutis ante fuiſſe conſtiterit.

Scripturæ ſub imaginibus regum ad oſtium chori eccleſiæ Dunelmenſis ad Boream.

SEX Reges Northumbiæ a Trente & Merce uſq; Foorth, ubi eſt mare Scoticum. Et duo reges Scotiæ promotores hujus eccleſiæ, ſedis epiſcopalis, & cætus monachalis.

Oſwaldus ſanctus fundatur eccleſiæ & ſedis epiſcopalis, ac cætus monchalis, qui quondam erat in Lindisfarnia, nunc ſunt in Dunelmo; cujus caput cum corpore St. Cuthberti requieſcit.

Rex Oſwin, frater St. Oſwaldi, Pendam regem Merciorum paganum St. Oſwaldi occiſorem in bello ſuperavit & occidit, & pro hac victoria, a Deo conceſſa, plura monaſteria, fundavit & dotavit, quorum ſex erant in Deira & ſex in Bernicia.

Egfridus rex Northumbriæ St. Cuthbertum conſecrari fecit in epiſcopum Lindis-

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farnenſem, & ſibi dedit civitatem Lugubham, quæ nunc dicitur Carleil; ac Manerium regium de Creak cum pertinentijs. Dedit etiam poſſeſſiones ad fundandum monaſteria de Warmoth & Jarrow.

Rex Northumbriæ Alfridus dedit monachis Lindisfarnenſibus locum in Rippan, ubi fundatum erat monaſterium monachorum; in quo St. Cuthbertus ad receptionem hoſpitum deputatus angelum domini in ſpecie hominis, recepit dedit et St. Wilfrido terram juxta Stanfordiam, ubi eſt prioratus St. Leonardi.

St. Ceolwlfus Rex Northumbriæ in ſcientijs divinis & humanis nobiliter inſtructus, in tantum quod Beda Librum de geſtis Anglorum illi miſit ad examinandum, anno nono regni ſui relicta corona, factus eſt monachus Lindisfarnenſis, cujus oſſa, ut ſanctæ Reliquæ in eccleſiam hunc ſunt tranſlata.

Guthredus rex per St. Cuthbertum in regem promotus, totam terram cum jure regali inter Tine & Were eidem ſancto donavit. Adverſus quem Scoti apud Mungdrugdene pugnaturi, ſubito terræ hiatu ſunt abſorpti precibus, St. Cuthberti.

Edgarus Rex Scotiæ dedit Deo & St. Cuthberto ac monachis in eccleſia Dunelmenſi ſervientibus regiam manſionem de Coldingham, ubi dedicari fecit eccleſiam. Dedit & his plures villas in Lodoneyo ſecundum voluntatem eorum diſpondendas.

David rex Scotiæ confirmavit donationem regis Edgari ſuper Coldingham, & alijs; cujus donationim ipſe David addidit plures vil-

villas & terras cum magnis libertatibus, & Quietudinibus ac Francheſijs, confirmavit etiam eccleſias & villas eidem per alios datas.

Scripturæ ſub imaginibus pontificum ad oſtium chori eccleſiæ Dunelmenſis ad auſtrum.

SAnctus Cuthbertus monachus, epiſcopus Lindisfarnenſis, nunc patronus eccleſiæ & civitatis, ac libertatis Dunelmi cujus corpus poſt 418 annos ſepulturæ, ſuæ incorruptum & flexible, dormienti quam mortuo ſimilius eſt inventum; & ſic vitam intemeratam commendat corporis incorruptio.

Sanctus Eadbertus monachus, ſeptimus epiſcopus Lindisfarneſis: Vir, ſapientia divinarum ſcripturarum & obſervantia præceptorum cæleſtium, ac maxime operatione Eleemoſynarum inſignis; corpus St. Cuthberti, poſt undecim ſepulturæ ſuæ annos, incorruptum & flexible inventum, abſque læſione pannorum, quibus erat involutum de terra juſſu levari, & Theca reconditum ſuper pavimentum veneratione dignum locari, in cujus ſepulchro idem Eadbertus ſepultus erat, ſed in ultima tranſlatione corporis St. Cuthberti ejus reliquiæ cum ſancto corpore ſunt repoſitæ, & in hac Dunelmenſi eccleſia adhuc ſervatæ.

S. Eadfridus de habitu monachali octavus epiſcopus eccleſiæ Lindisfarnenſis; hujus hortatu venerabilis Beda presbyter, & mo-

nachus Girvensis vitam St. Cuthberti tam in metro, quam in prosa composuit; cujus ossa in arca cum corpore St. Cuthberti sunt inventa, & in hac ecclesia Dunelmensi conservata.

St. Ethelwoldus de habitu monachali nonus episcopus ecclesiæ Lindisfarnensis; hic primo religiosæ vitæ abbas & presbyter monasterii Mailrosensis, & quondam B. Cuthberti dignus minister erat, ac episcopus consecratus sanctissime vixit & obiit; cujus ossa cum corpore St. Cuthberti, inventa, & in hac ecclesia in scrinio sunt reposita.

Walcherus episcopus sextus hujus loci, Dunelmi, & de habitu seculari consecratus. Hic Walcherus reperiens in alba ecclesia, quæ erat in loco, ubi nunc est tumba St. Cuthberti in claustro, cum paucis monachis, clericos seculares insolenter viventes, & ritum monachorum in officio divino servantes, proposuit monachos, quibus monasterium de Wermoth & de Jarrow cum suis pertinentijs prius commiserat, secundum morem Lindisfarnensis ecclesiæ, eos, absque secularibus ministraturos, in hunc locum introducere; sed per Northumbrenses in ecclesia de Gateshead peremptus, propositum suum ad effectum non perduxit.

Willielmus de St. Karilepho septimus episcopus hujus loci, & de habitu monachali consecratus. Hic Willielmus intelligens propositum sui predecessoris Walcheri de introductione monachorum in locum, & quod quidam de clericis hujus loci causa erant

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necis Walcheri episcopi, fultus authoritate Apostolica, & Regia authoritate dictos Clericos de hoc loco ad ecclesias de Auckland & Darlington, & de Norton transtulit, & Monachos de Warmoth & Jarrow hic induxit: Ac Hoveden-shire a Rege Willielmo I. Et Alverton-shire a Rege Willielmo II. Et plures terras monachis hujus ecclesiæ adquisivit. Hunc chorum a fundamentis construxit.

Ranulphus octavus episcopus hujus loci, & de habitu seculari consecratus. Hic Navim hujus ecclesiæ per Predecessorem suum immediatum Willielmum inchoatam ad tectum perduxit. Corpus St. Cuthberti de loco in alba Ecclesia, ubi nunc est Tumba in claustro, post annos depositionis ejus 418, Anno gratia 1109, incorruptum & flexibile inventum, in hanc ecclesiam transtulit. Inter hanc ecclesiam & castrum, destructis habitaculis in planitiem redegit; hospitale Kepier fundavit; veterem pontem de Framwelgate in Dunelmo, & castrum de Norham construxit; ac plura ornamenta huic ecclesiæ reliquit, & erat episcopus 29 annos.

Hugo de Puteaco undecimus hujus loci episcopus Dunelm. & de habitu seculari consecratus. Hic Hugo de sanguine regio natus, & thesaurarius Eborum, electus per capitulum hujus ecclesiæ, consecratus est episcopus ejusdem per summum pontificem, Gallilæum cum Feretro S. Bedæ composuit; hospitale de Sherburn fundavit & dotavit; pontem de Elvet, & plura ædificia in Callello Dunelm, ac turrim validam in Nor-

Norham, & ecclesiam de Darlington a fundamentis construxit; Sadbergiam, quæ antea quo jure hujus erat ecclesiæ, de manu regis pro undecim millibus librarum redemit; ac preciosa ornamenta huic ecclesiæ reliquit. Jura & libertatis St. Cuthberti prudenter defendit; ac completis in episcopatu 44. Annis, in domino feliciter obdormivit, & obiit apud Hoveden.

Scripturæ sub imaginibus pontificum, ad ostium, chori ecclesiæ Dunelmensis ex parte boreali.

S^T. Aidanus natione Scotus, monachus monasterii de Hij, episcopus factus, per St. Oiwaldum vocatus, Anno gratiæ 635. fundavit sedem episcopalem, & monachorum congregationem in insula Lindisfarnensi; ac Gentem Bernicionum cooperante St. Oiwaldo ad fidem Christi convertit. Hujus Aidani animam St. Cuthbertus ab angelis in cælum deferri conspexit, ejus caput & ossa in hac ecclesia Dunelmensi, ut sanctæ reliquiæ sunt servata.

St. Finanus natione Scotus & monachus, secundus erat episcopus Lindisfarnensis; hic baptizavit Sigebertum regem Orientalium Saxonum, & Pendam mediterraneorum Anglorum principem; ac Bedd Presbyterum & monachum ecclesiæ Lindisfarnensis ordinavit episcopum Genti orientalium Saxonum,

& completis in episcopatu decem annis in Domino felicite obdormivit.

St. Eata monachus et abbas Mailrosensis, et Lindisfarnensis fecit St. Cuthbertum monachum, ac præpositum sive priorem, primo Mailrosensem, post Lindisfarnensem, et dato loco ab Alfrido rege, in Rippon fundavit monasterium monachorum, ubi St. Cuthbertus hospitio suscepit angelum Domini. Et episcopus factus, quintus in ordine rexit ecclesiam Lindisfarnensem, simul cum ecclesia de Hexham cujus ossa in ecclesia de Hexham sunt Canonizata.

Eardulphus de habitu monachali decimus sextus et ultimus episcopus ecclesiæ Lindisfarnensis. Hic vir magni meriti erat; audito adventu Danorum paganorum ille, et Edredus Abbas tollentes secum corpus St. Cuthberti ecclesiam Lindisfarnensem reliquerunt post annos 241, ex quo sedes episcopalis cum cætu monachali ibidem erat, instituta A. gratiæ 875, et de loco ad locum fugientes per septennium rabiem Danorum tandem reportaverunt dictum corpus in Cestriam in strata, ubi per centem et tresdecim annos dictum corpus et sedes episcopalis permanserunt.

Cutheardus secundus episcopus Conkcestrensis et de habitu monachali. Hic Cutheardus de pecunia St. Cuthberti, ad opus ejusdem, emit Bedlington cum appendicijs; et cum miles quidam regis Reynwaldi Pagani, Onlafbal nomine, et ipse Paganus, qui terras St. Cuthberti usurpavit, et eidem sancto improperavit, ut episcopum et Con-

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Congregationem multis injuriis vexaret, ad Ostium Ecclesiæ venerat, & alterum intra, alterum extra, pedem posuerat, quasi clavo confixus stetit, sicque est tortus, quod miseram Animam in eodem loco reddere est compulsus St. Cuthberti meritis & Cutheardi precibus: quo Exemplo alij omnes contriti, nihil, quod Ecclesiæ St. Cuthberti competebat ulterius invadere præsumebant.

Ecgredus de habitu Monachali decimus quartus Episcopus Lindisfarnensis; hic Vir natu Nobilis dedit St. Cuthberto Ecclesiam de Norham, quem ædificavit; Villam quoque de Hedworth cum Appendicijs; Ecclesiam quoque & Villam de Geynford & quicquid ad eam pertinet.

Aldwinus nonus & ultimus Episcopus Conkcestrensis & primus Dunelmensis, & de habitu monachali, hic Aldwinus Episcopus, Vir eximiæ Religionis & Prosapiæ Nobilis, A. Gratiæ 995. cælesti præmonitus Oracculo, Corpus St. Cuthberti in Dunelmum transportavit. Quem locum densissima undique Sylva pro tunc occupaverat, nullis habitaculis ibi constructis, ubi infra breve Ecclesiam & Habitacula cum auxilio Comitii Northan mbrorum, cuidum necessitatem paterentur, ad tempus prestitit, quod, Comites, qui ei successerunt, per violentiam detinuerunt.

Edmundus secundus Episcopus Dunelmensis, de habitu Monachalis consecratus; Hic de Clericali habitu per Vocem de Feretro St. Cuthberti prolatam, & per Sacerdotem

Magnam Missam celebrantem ter auditam nominatus est, Episcopus eligendus; quod & factum est; sed ille Cathedram Praedecessorum suorum, qui Monachi fuerant, nullo modo se posse ascendere fatebatur, nisi illos & ipse Monachico habitu indutus instauretur. Qua propter Monachali habitu suscepto à Wlstano Archiepiscopo Eboracensi Episcopus Dunelmensis est consecratus. Et in Ecclesiae regimine valde strenuum se exhibebat; nullius potentia Res vel Terras hujus Ecclesiae passus est violari, vel inde auferri: Pravis multum erat metuendus, ac Bonis humilis amandus.

II.

Ecclesiae in Anglia, dedicatae in honore Dei & S. Cuthberti Lindisfernensis Episcopi

In Dunelmensi comitatu.

Ecclesia Cathedralis Dunelm. St. Mariae & St. Cuthb. de Cestria similiter.

Collegiata de Darlington similiter, de Red Marshal St. Cuthberto.

In Clivelandia

Ecclesiae de Letham, de Kildale, de Merton, de Wilton, de Ormsby, omnes de St. Cuthb.

In Agro Richmondiensi

Ecclesiae de South Couton, de Forset, Capella S. Cuthberti in Barton, in Parochia de Stanwix.

In Agro Eboracensi.

Ecclesiae de Overton juxta Eboracum, de Fishlake, & Ackworth.

In Northumbria.

Ecclesiae de Northam, Carram, Bedlington, Ellesden, Reddisdall, Capellae de Aidenbrige & de Beltingham.

In Cumbria.

In Civitate Carleolensi, Ecclesia Parochialis St. Cuthberti, Ecclesiæ de Edinghall, de Salkeld, de Plumbland, de Bewcastle.

In Westmorlandia.

Ecclesiæ de Cleburne, & de Dufton juxta Appleby.

In Lancastrensi Agro.

Ecclesiæ de Kirkby Perit in Fornesse, de Haxham, de Aldingham, de Lethom in Andernesse de Meller Hassets de Middleton juxta Manchester, Capella de Emmyldon, Capella de Lorton, Capella de Kellet in Lonsdale Capella de St. Cuthberto.

III

Ad Pag. 19.

Before the Dean's Seat on the North side of the Entrance into the Chancell lies buried the Rev. Dean Sudbury, under a Marble Stone adorned with the following Inscription,

Quicquid mortale habuit
Hic deposuit,
In spe beatæ Resurrectionis,
JOHANNES SUDBURY
Pietate, Eruditione, antiquis moribus,
Gravitate, Integritate vitæ, & sancta Canitie.
Vir vere venerandus,
Qui in funestissimis magnæ Rebellionis temporibus. Magno animo & inconcussa in Regem fidelitate.
Multa perpessus;

Regno & Ecclesia, Numinis favore restauratis Prebendarius primum Westmonasteriensis.

Dein.

Decanus Dunelmensis

Factus

Eo munere per annos viginti duos

Et quod excurrerat

Integra cum laude functus

Decesit Anno { Ætatis LXXX. Salutis MDCLXXXIV.

Abi Lector, & Æternitatem Cogita.

IV.

Ad Pag. 61.

Hunc post parietem conditur
Quod Mortale fuit Georgij Wheeler
Equitis Aurati S. T. P.
Rectoris vigilantissimi Ecclesiæ de Houghton
Hujusce Ecclesiæ Canonici Meritissimi.
E stirpe Generosa, inter Cantianos oriundus
Bredæ tamen inter Batavos natus
Parentibus ob Regiam causum egregi exulantibus,
Prima Literarum Tyrocinia,
Inter Lincolnienses Oxonij posuit.
Deinde doctissimo Medico Sponio Comite,
In Italiam, Græciam, Asiamque profectus,
Antiqua rerum Monumenta Christiana profana
Tantum non exhausit.
Reversus ex Illustri Granvillorem stirpe natam
Filiam Tho. Higgins, Mil. ad Venetos legati
Forma, Virtute, Pietate, insignem

Duxit e qua numerosam suscepit sobolem.
Post brevi a Seremissimo Principe Carolo II.
Equestri Titulo ornatus,
Contra nitentibus licet suis
Sacros ambivit Ordines,
Malutique in Ecclesia servire
Quam in Aula splendescere.
Per totum Vitæ Curtum,
Munificentiæ in Literatos,
Humanitatis in Hospites,
Charitas in Pauperes,
Singulare dedit Exemplum
Pietatis divinique Amoris rarissimum.
Ecclesiæ Christianæ ritus, mores, & dogmata,
Haud quisquam vel laboriosus indagnavit,
Vel studiosius sectatus est,
Vel melius calluit,
Fidei primævæ in scriptis Assertor,
Disciplinæ in Vita æmulus.
Obiit 18. Cal. Feb. Anno Domini 1723.
Anno Ætatis 74.
Hoc Marmor exstrui curavit
Filius unus superstes Granville Wheler.

V.

In the Church-yard, near the North Gate of the Church.

Depositum,
H. Basire S. T. D.
Archidiaconi Northumbr. hujus
Ecclesiæ Canonici & Regibus Augg.
Carolo I. & Carolo II. a Sacris.
Qui obdormivit 12 Die Octobr. A. D. 1670.
Anno Ætatis suæ 69.
1. Thess. IV. 14.
Deus eos qui dormierunt per Jesum adducet
cum eo.

VII. ad Pag. 99.

Carta Hugonis Episcopi concessa Burgensibus de Donelmo.

HUGO Dei Gratia Dunelmensis Episcopus, omnibus hominibus totius Episcopatus sui Clericis & Laicis, Francis & Anglicis, salutem. Sciatis nos concessisse, & præsenti Carta, confirmasse civibus Burgensibus de Dunelm. quod sint liberi & quieti de Consuetudine, quod dicitur, In toll & Our-toll, & de Marchetis & Heretis, & ut habeant omnes liberas consuetudines, sicut Burgenses de Novo Castello melius & honorabilius habent. Teste Ralph Hagot & multis aliis.

ALEXANDER Episcopus servus servorum Dei dilectis Filiis Burgensibus Dunelm. Salutem & Apostolicam Benedictionem. Justis Petentium desideriis dignum

est Nos facilem preberel consensum, & vota, quæ a rationis tramite non discordant, effectu prosequente complere. Quapropter dilectorum in Domino Filiorum Nostrorum justis postulationibus gratum impertientes assensum Litteratas & consuetudines rationabiles, quas Venerabilis Frater Noster Hugo Dunelmensis Episcopus Universitati Vestræ de Capitali Assensu concessit, Authoritate nostra Apostolica confirmamus, & præsentis scripti patrocinio communimus. Statuimus ut nulli omnino homini liceat hanc paginam Nostræ Confirmationis infringere, vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumpserit, Indignationem Dei omnipotentis, & beatorum Petri & Pauli Apostolorum ejus noverit incursurum. Datum Lucæ 19 Kalend. Aprilis.

VIII

De adventu Regis Henrici Dei, ad Ecclesiam Dunelmensam

Illustrissimus, benignissimus, preciosissimus, & omnibus Eum intuentibus amabilis Rex Noster Henricus sextus post Conquestum visitavit Tumbam St. Cuthberti Pontificis in Dunelmo causa peregrationis, A. D. 1448. 6 Kal. Octob. & mansit in Castello Domini Episcopi in Dunelmo, usque ad ultimum diem ejusdem Mensis, viz. Pridie Kal. Octob. in Festo St. Hieronymi Presbyteri, & in Dominica in die St. Michaelis Archangeli, in propria Persona erat in primis Vesperis, in Processione in Missa, in secundis Vesperis.

Littera D. Regis Henrici Sexti M. Joh: Somerset anno 1448 de Præmissis missa.

Right trusty and well beloved, We greet you hartly well, letting you with, that blessed be our Lord God We have been right merry in our Pilgramage, considering three causes; one is how that the Church of the Province of York and Dioces of Durham be as Nobill in doing of Divine Service, in Multitude of Ministers, and in sumptuous and glorious Building, as any in our Realme. And also how our Lord has radicate in the People his faith, and his Law, and that they be as Catholicke People, as ever wee came among, and all good and holy, that wee dare say the first Commandment may be verified right well in them Diligunt Dominum Deum ipsorum in totis animis suis, & tota mente sua. Also they have done unto us all great harty Reverence and Worship, as ever wee had, with all great humanity and meekness, with all Celestial, blessed, and honourable speech and blessing as it can be thought and imagined; and all good and better then wee had ever in our Life, even as they had been celitus inspirati. Wherefore wee dare well say, it may be verified in them the holy saying of the Prince of the Apostles St. PETER Qui timent Dominum & Regem honorificant cum debita Reverentia. Wherefore the Blessing that God give to Abraham, Isack, and Jacob descend upon them all &c. Wryten in our City of Lincolne in crastino St. Lucæ Evangelistæ 1448.

The following Passage omitted in its proper Place, we beg leave to place here,

The Houses belonging to the Four following Prebends, viz. the Second, Third, Fourth and Tenth, enjoyed by the Rev. Dr. BENSON, Mr. SECKER, Mr. FALLE, and Dr. SHARP, were prepared out of the Apartments and other Offices belonging to the Guest's Hall, the Hall itself being wholly demolished, nothing thereof remaining except a Part of the Western Wall. But nothing remains to let us know, what was in the Sixth and Twelfth Prebendaries Houses, at present enjoy'd by the Rev. Dr. WATTS, and Dr. RUNDELL.

GEORGE III
BR. MUS.